LEVEL ONE

THE CHRISTIAN ENDEAVOR World

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SEPTEMBER, 1965 October Ready-for-YOUth Resources

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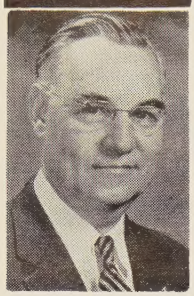
DALLAS CONVENTION FEATURES MUSIC, CHALLENGING MESSAGES, WARM FELLOWSHIP



From the Desk of.....

CLYDE W. MEADOWS

Dear Friends:

While the spiritual fires of the Dallas International Convention are burning in my soul, I want to tell you something of this great convention and share with you what I have upon my heart.

This truly was an international convention with a splendid delegation, in numbers and enthusiasm, from Canada including one of our vice-presidents, Clyde Sherk, and a trustee, Al Day. We had a very active delegation from Mexico led by Rev. Benjamin Alvarez T., Mexican Union adviser, and convention speaker. At the close of his message there were 17 commitments to Christ and a mighty outpouring of the presence of the Lord.

Hawaii is as much a part of the United States as any other state, but it was encouraging to have a fine delegation from these Pacific Islands led by Dr. Abraham K. Akaka, who took us to the spiritual heights in the morning Quiet Hour periods, and Dr. Samuel Saffery, both of whom are trustees. The beautiful leis they gave were treasured tokens of friendship proudly worn by leaders and delegates alike. Guatemala led by Tom Gyori had a very enthusiastic delegation.

At the close of the heart-warming testimony of Dale Evans Rogers and the searching message of Dr. Dan Poling, the honorary President of the World's Union and a very remarkable person at eighty years of age, 117 came forward in public commitment to Christ. I have a record of 182 commitments to Christ, at least 40 of which were first-time commitments.

There was indeed a mighty turning unto the Lord. Many spoke of this as one of the greatest conventions, particularly in the high spiritual tides of God's blessings and the moving of so many in the quiet, impressive services of decision. Conscientious work was done by dozens of trained counselors in the decision rooms under the direction of Rev. Walter Burkholder.

Finances are on my heart. It has been my privilege to serve as chairman of the "Committee of Fifty," which is an expansion of the Finance Committee for the work of the International Society. Last year this committee brought in $9,216. This was the lifeblood of the movement. Before we came to Dallas twelve had agreed to serve on the "Committee of Fifty" for this year and committed themselves to raise $2,155. During the convention others joined the "Committee of Fifty" and gave me a faith pledge to raise an additional $7,055 which brings the present total of new money to $9,210 that they hope to bring in for 1965 from interested friends — individuals and churches through their budgets or offerings, Sunday school classes, and Christian Endeavor societies. One society pledged to take an offering once each month for the International Society.

I am happy to extend to you an invitation to become a member of the "Committee of Fifty" and will be glad to have word from you that you are willing to help, with a statement of the amount you will try to raise by December 31, 1965, to carry forward the work of Christian Endeavor in North America. The need is urgent. There must be additional pledges for $6,000.

Personally, I shall appreciate an interest in your prayers for I have before me the heaviest program of work for worldwide Christian Endeavor and as senior bishop of my church that I have ever carried. Best wishes to you and yours.

Sincerely,

CLYDE W. MEADOWS

Chairman, Committee of Fifty

In the September Spotlight

3-6 — Texas Workers Conference, Leakey
Contact: Judith Sanders, 1509 Little Creek Drive, Harlingen 78550

14-19 — Mexican National Convention, Mexico City
Contact: Lilia Susana Arjona Leyva, R. de Terreros #1451-4, Col. Narvarte, Mexico 12, D.F.

24-25 — Pennsylvania Fall Executive, Bedford
Contact: Gordon McMordie, 33 Bridle Path Lane, Feasterville 19048

Pray for these Christian Endeavor activities!

COVER CLUES

The biennial theme banner and a Christian Endeavor poster dominate the ballroom stage of the Dallas Statler Hilton during the International Convention. Here the Westminster Choir of Oak Cliff Presbyterian Church sings at the opening session.

Photo by M. Carl Henderson III

THE CHRISTIAN ENDEAVOR *World*

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DALLAS CONVENTION QUOTES

"The Word of God has much to say about the way of life," declared *Arch J. McQuilkin, president of the International Society,* in his keynote address. "Psalm 37:5 tells us to 'Commit thy way unto the Lord'; Psalm 18:30, 'As for God, His way is perfect.' No other source book in all the world gives us such a clear and sure direction for right living. Read, study, believe, and apply God's Word to your everyday living." Mr. McQuilkin concluded with this challenge, "God, who created you, and who has a plan and a purpose for your life, is and has the only answer to the question, 'Where and how do I find happiness and eternal life?' The Bible, the Word of God, says, 'I am the way, the truth, and the life' (John 14:6). Jesus Christ, the Son of God, is the way to joy, peace, and happiness. With all my heart I urge you to try God's way. I did, and it works."

Left—President McQuilkin leads delegates in his celebrated "lion hunt" while (from left) union presidents Florence Zimmerman (Ontario), Veva C. Steen (Illinois), and Joann Campbell (Virginia) join the safari.

Abundant living was the theme of the message on "Wide Walls and a Skylight" given by *Dr. Perry E. Gresham, president of Bethany College, Bethany, West Virginia.* "A worldwide moral and spiritual crusade of able youth could restrain greed, abolish war, and reduce crime. There is more excitement in a just cause than there is in an evil cause," said Dr. Gresham. "This little world is 'The House of God.' It is time for us to give it back to Him. This involves complete brotherhood with all races, creeds, and nations. This implies full and responsible loyalty to God on the part of each person. We need wide walls to build a house of life, and we must have a skylight open toward God who is the Ruler and Father of us all."

Left—Dr. Gresham wears a Hawaiian lei as he addresses delegates.

In his message on "Jesus Christ—the Way to My Salvation," *Rev. Benjamin Alvarez T., adviser of the Mexican National Union and minister of the Presbyterian Church of Zitacuaro, Michoacan,* said, "I am here to speak about Christ and His salvation. What a blessing! I am here because I believe in Jesus Christ, not only as the Saviour of the world, but I believe in Him as my personal Saviour. Tonight I want to tell you Endeavorers not what the Lord has done to other people only, but I will try to tell you what He has done to me. I want to tell you that I am a miracle and because He has made me a miracle, I do believe, without any doubt, in miracles."

Right—Mr. Alvarez proves his English is equal to a convention message.

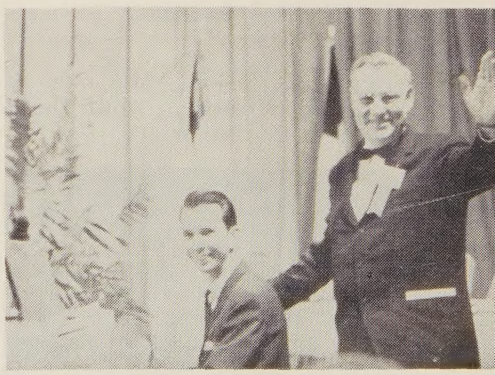
Friday evening *Mrs. Dale Evans Rogers, "queen of the cowgirls,"* received the Eleventh International Youth's Distinguished Service Citation on behalf of Roy Rogers and herself. In accepting the Citation she said, "Of ourselves Roy and I have done nothing to deserve this award. We have simply been available for the spirit of Christ to work through us. This award belongs to Him and I accept it in behalf of Him for both of us." She then gave her own life story, ending with this statement, "Yes, He has blessed me and I am so grateful for the privilege of being a Christian and that He reached down and saved me for eternity. I just wish I had started at age 10."

Left—Mrs. Rogers is met at Love Field by President McQuilkin and others.

Addressing the crowd following the Citation presentation, *Dr. Daniel A. Poling, honorary president of the World's Christian Endeavor Union and editor of CHRISTIAN HERALD magazine,* spoke on "Let Us Prepare to Be Ancestors." He said, "Biologically, for better or worse, we have our ancestors. But intellectually, politically, and spiritually, we may choose those whom we would follow. And what is even more important, we may prepare, God helping us, to be worthy ancestors. Finally, beyond and before all the intellectual and political great ones whom we with our free choice may follow, there is the one superlative choice, the choice of Jesus Christ. And we choose Christ."

Right—Dr. Poling speaks at a Texas reception arranged by Mrs. Fred Norris.

At the closing service *Bishop Clyde W. Meadows, president of the World's Union and senior bishop of the Church of the United Brethren in Christ,* spoke on "Jesus Christ—the Way in Good Citizenship." He said, "A good Christian will be a good citizen, and the highest expression of good citizenship is Christian citizenship. Christianity has existed and can exist under any form of government, but it has a tendency to alter government to bring it into line with Christian principles and practices, through the influence of Christian citizens who are motivated by their highest concepts of God as manifest in Jesus Christ and His concern for people. We have a responsibility to government to be informed; to discuss issues and personalities, and to vote our Christian convictions. We have an obligation to preserve our God-given heritage handed down to us by our fathers, that of faith in God and active participation with others in an effort to make our community and our country a better place to live and serve the Lord and our fellow men."



Right—Bishop Meadows directed convention music, with Robert C. Ross (left), minister of Memorial Christian Church, Palestine, Texas, at the organ. Al Day (not pictured) of Ontario assisted at the piano.

The Prayer Room, directed by the Youth Assembly, was open for individual visits by delegates, like these two girls, for prayer and meditation.

Message from President Johnson

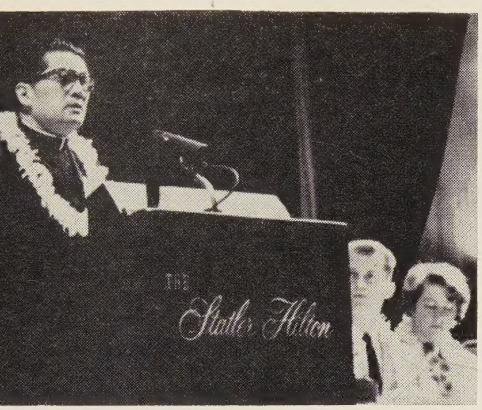
THE WHITE HOUSE
Washington, D.C.

I am delighted to extend my greetings to the Christian Endeavor delegates assembled in Dallas for their International Convention. It is heartening to know representatives from Mexico and Canada will join our own youth leaders to consider the tasks confronting men and women of religious faith. The three nations look hopefully to dedicated and imaginative leaders to help us undergird the moral and religious foundations of the North American continent.

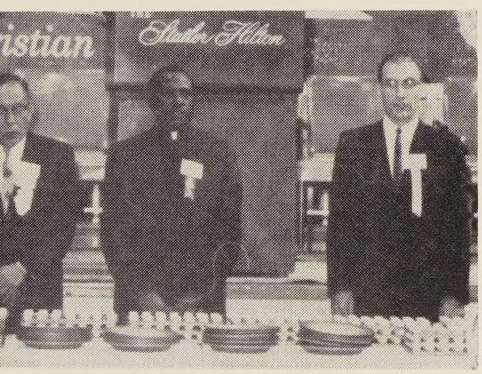
May your sessions be highly productive.

Lyndon B. Johnson

MORE DATA FROM DALLAS



Dr. Akaka holds delegates spellbound when he uses his ukulele to illustrate his Quiet Hour messages.



Rev. Andrew White directs the Communion Service Saturday morning, assisted by Dr. Samuel M. Saffery (left) and Timothy J. Kribs (right).

The largest CE in the world may be the immense monogram which shone nightly from the Dallas LTV Tower.

"Jesus Christ—the Way" is Christian Endeavor's theme for the next two years, launched at the 48th International Christian Endeavor Convention in Dallas, Texas, July 6-10.

More than 1,500 young people from the United States, Canada, and Mexico, with representatives from Guatemala and Korea, listened to addresses by Arch J. McQuilkin, Rev. Benjamin Alvarez T., Dr. Perry E. Gresham, Dr. Daniel A. Poling, and Bishop Clyde W. Meadows, and pledged themselves to seek Jesus Christ as the way to salvation, to abundant life, and to worldwide witness.

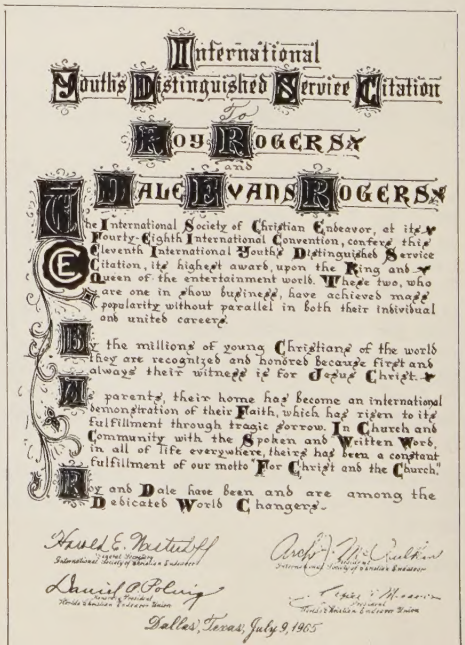
Delegates ate all meals together in the Ballroom of the Statler Hilton Hotel, where convention activities centered. At breakfast a Quiet Hour period was led by Dr. Abraham K. Akaka, pastor of Kawaiahao Church, Honolulu, Hawaii. Arch McQuilkin in his own inimitable fashion was in charge of the Fellowship Lunches.

What is the impact of such a convention? Part of the story may be seen in the decisions recorded. A total of 151 decision forms were filled out, with 553 different decisions:

Accept Christ—35	Church Service—66
Quiet Hour—80	Christian Citizenship—79
Tenth Legion—41	Lifework Recruit—61
Winning Others—81	Rededication—110

Cold figures such as these cannot tell the whole story. Here's how a young Missouri Endeavorer expresses it: "I can't begin to tell you what the convention meant to me. The entire program was so outstanding I'm having difficulty describing and explaining it to the folks here. Never has Christian Endeavor meant so much to me. All six of the kids from my church, with myself up front, are so enthusiastic about the entire program now that steel chains tying us to our beds won't keep us from developing our Christian Endeavor group into one of the finest conceivable. * * * At the conclusion of the convention I felt so absolutely marvelous and happy inside that I wasn't sure if it was the same me or not. And now I am certain that it was not. I prayed before the evening sessions that God would prepare me to listen to each talk and to make me grasp the full meaning of each message. I know He answered my prayer. Praise God for this convention and for letting me go."

A young Texas Endeavorer sums it up: "Everyone who attended this convention has come home with new excitement and new enthusiasm. We all enjoyed the conferences and got some good ideas on how to improve our societies, as well as our own selves. * * * We want to go home and tell our friends of the great things that the Lord has done for us."



International Youth's Distinguished Service Citation
to
ROY ROGERS
and
DALE EVANS ROGERS

The International Society of Christian Endeavor, at its Forty-Eighth International Convention, confers this Eleventh International Youth's Distinguished Service Citation, its highest award, upon the King and Queen of the entertainment world. These two, who are one in show business, have achieved mass popularity without parallel in both their individual and united careers.

By the millions of young Christians of the world they are recognized and honored because first and always their witness is for Jesus Christ.

As parents, their home has become an international demonstration of their Faith, which has risen to its fulfillment through tragic sorrow. In Church and Community with the Spoken and Written Word, in all of life everywhere, theirs has been a constant fulfillment of our motto 'For Christ and the Church.'

Roy and Dale have been and are among the Dedicated World Changers.

Harold E. Mattesdorf — Arch J. McQuilkin
Daniel A. Poling — Clyde W. Meadows

Dallas, Texas, July 9, 1965

Right — This is a replica of the beautifully engrossed Citation presented to Roy and Dale Evans Rogers.

DALLAS RESOLUTIONS

Christian Endeavorers meeting in Dallas, Texas, for the 48th International Christian Endeavor Convention passed the following resolutions dealing with the new biennial theme and urging practical ways by which youth may seek to carry out the theme in daily living, with special emphasis on salvation, abundant life, and worldwide witness.

1. WHEREAS GOD has so abundantly blessed and used the Christian Endeavor movement through more than 84 years of service, "For Christ and the Church"; and WHEREAS through all these years Christian Endeavor has remained a Christ-centered, Christ-honoring organization;

THEREFORE, LET US—

A. WHOLEHEARTEDLY ENDORSE AND COMMEND to all Christian Endeavor unions, societies, members, and Christian friends the biennial theme of the International Society of Christian Endeavor for 1965-67:

Jesus Christ—the Way
—to Salvation
—to Abundant Life
—to Worldwide Witness

B. CALL upon all to consider prayerfully every possible means of challenging their friends, neighbors, and associates to follow Jesus Christ in each of these areas.

2. WHEREAS ALL MEN are in need of a Saviour, "For all have sinned, and come short of the glory of God" (Romans 3:23); and WHEREAS JESUS CHRIST IS THE WAY TO SALVATION, having humbled Himself to become man, to live and die and rise again for us that in Him we might have life;

THEREFORE, LET US—

A. MAKE humble confession of our own need and acknowledge before men that we have received Him as personal Saviour and Lord and that we are dependent upon His forgiveness and His saving grace.

B. PRAY the Lord of the harvest that He might send forth laborers into His harvest, offering to let Him begin with ourselves;

C. COMMIT ourselves anew to Him and to His will and to His way that we might know Christ and make Him known with full assurance that through Him we may enter into the life that is everlasting.

3. WHEREAS INDIFFERENCE to Christ and the Church and to spiritual matters is so widespread and dangerous; and WHEREAS SO MANY are turning to the things of the world which can never completely satisfy; and WHEREAS JESUS CHRIST IS THE WAY TO MORE ABUNDANT LIFE, having come "that they might have life, and that they might have it more abundantly" (John 10:10b);

THEREFORE, LET US—

A. TRUST HIM to make our lives more meaningful and to use us in His service, that whatever we do, we may "do it heartily, as to the Lord, and not unto men" (Colossians 3:23);

B. RESOLVE to be faithful in worship, in prayer, in the study of the Bible which is His Holy Word, that through our personal communion with Him, our daily Quiet Hour, and regular participation in the services and activities of the church we may know His will;

C. SO HONOR HIM on His day that the Lord's Day may be for each of us a day that is different, a day of renewal, a "day of rest and gladness," a "day of joy and light";

D. BE SO FILLED with the joy of the Holy Spirit that our lives will have neither room nor need for such worldly pursuits as the use of tobacco, alcohol, narcotics, or questionable amusements, which may tend to abuse or dishonor our bodies, the temples of the Holy Spirit;

E. REJOICE IN THE LORD and find new joy in our obedience to Him.

4. WHEREAS ALL THE WORLD is in need of Jesus Christ, and men may learn of Him through the faithful witness of those who claim to follow Him; and WHEREAS JESUS CHRIST IS THE WAY by which all men may find the answer to their every need; and WHEREAS THE LAST WORDS of His earthly ministry were to commission His disciples to be His witnesses "unto the uttermost part of the earth";

THEREFORE, LET US—

A. MAKE HIM KNOWN through every area of life, wherever He may lead:

(1) AS CHRISTIAN WITNESSES at home, at school, on the job, in public places—that others might want the kind of life, the kind of home, the kind of relationships they see being demonstrated by us;

(2) AS CHRISTIAN WITNESSES who are zealous of good works, demonstrating in all our lives the love of God in Jesus Christ, which is the only real antidote for juvenile delinquency, the rising crime rate, Communism, and apathetic attitudes and lack of purpose in human lives;

(3) AS CHRISTIAN WITNESSES who are concerned for the protection of human rights among all people, regardless of race or color, ready to speak up and to act out our Christian convictions, knowing "God hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26);

(4) AS CHRISTIAN WITNESSES who seek to keep our thoughts and words and deeds pure and clean, bearing witness against all that is obscene and harmful, that we might radiate the light of His holiness;

(5) AS CHRISTIAN WITNESSES who are willing to speak to others about the way of salvation, seeking to win them to Jesus Christ;

(6) AS CHRISTIAN WITNESSES who seek to expand our Christian influence through all the world by our support, through our prayers and our gifts, of the total mission program of our church;

B. RESOLVE TO SUPPORT the Christian Citizenship Witness and the Outdoor Poster Program of the International Society of Christian Endeavor, that these may make a stirring impact on our worldwide witness as to the power and the grace of our Lord and Saviour Jesus Christ.

5. WHEREAS SO MANY have done so much to help present JESUS CHRIST—THE WAY through this 48th International Christian Endeavor Convention in Dallas, Texas, July 6-10, 1965;

THEREFORE, LET US—

A. PRAISE GOD for the host of individuals, organizations, and institutions that have given so generously of their time, their talent, and their resources to make possible the arrangements, the planning, and the program of this convention;

B. EXTEND OUR THANKS AND APPRECIATION to the President and Staff of the International Society and other leaders of our movement, the many friends from Texas, the program personnel, the press, radio, and television, and all others who have contributed to the success of this fine convention.

Resolutions Committee members threshing out their final report are (from left) Rev. C. R. Thompson (Illinois); Clyde Sherk (Ontario); Phyllis G. Brown (Virginia); David J. Hildreth (Ohio), and Rev. Clair E. Beatty (Ohio), chairman.

Round Up in Big D

DATELINE:

Dallas was a youthful convention, with 80% of the delegates under 25 years of age. LEFT ABOVE — Officers and trustees elected by the Youth Assembly include (from left) Emanuel V. Goss, Jr. (Texas); Bob Laing (Ontario); Donald Routh (North Carolina); C. Timothy Barner (Pennsylvania), vice-chairman; Gary W. Haire (Indiana), chairman; Mary E. Adams (Ohio), secretary; Linetta Ann Hayes (Missouri); Annita Marie Wheeler (Rhode Island); David K. DeWitte (Michigan); and Lawrence L. Hanby (Texas). ABOVE RIGHT — Endeavorer of the Year winners with World's Union President Meadows are (from left) David K. DeWitte and Mary E. Adams, runners-up; Joyce M. Gregory of Ohio, the 1965 Endeavorer of the Year; and Lawrence L. Hanby, runner-up. LEFT — Paul Redden, Texas Endeavorer, gives a big "howdy" to arriving delegates on opening day. Endeavorers came by busloads from Pennsylvania, Illinois, Ohio, and Indiana and by chartered plane from Michigan. Others came in car caravans, train groups, and by every conceivable means of travel, many with convention signs to tell the Dallas story en route.

In addition to Mr. Alvarez, three delegates came from Mexico (LEFT) — Nadina and Josue Vera Granados and Martha Montero Hernandez. ABOVE — Rev. Thomas W. Gyori, Presbyterian fraternal worker, introduces the Guatemalan delegates — Samuel Mejia, president of the national union; Guillermo Kech, vice-president; and Rocael Delio.

DALLAS

Photos by M. Carl Henderson III

The Christian Witness Parade moved promptly at 3:00 Saturday afternoon, despite over 100° heat, with the flag and banner (TOP RIGHT) leading off. Judges were Mrs. Ernest R. Bryan, World's Union honorary field secretary; J. C. Estes, Presbyterian layman of Tyler, Texas; and Bob Evans, Dallas civic leader. Awards were based on Christian witness, originality, and general appearance. First award for visitors' floats ($20) went to Ontario (RIGHT), second ($10) to Illinois, with honorable mention to Pennsylvania (ABOVE). Awards for visitors' marching units included first ($20) to Pennsylvania, second ($10) to Illinois, first honorable mention to Indiana (SECOND FROM TOP RIGHT), second honorable mention to West Virginia, and third honorable mention to Ohio (BOTTOM RIGHT). For host units first award ($20) went to Smith Chapel A.M.E. Church, Dallas (SECOND FROM BOTTOM RIGHT); second ($10) to the Primaries and Juniors of Second Christian Church, Houston; and honorable mention to Bruton Road Christian Church, Dallas. Honorary parade marshals were Chuck Curtis, assistant football coach, Southern Methodist University, and Dr. Daniel A. Poling, World's Union honorary president.

International Society officers for the 1965-67 biennium were elected by the Corporation July 8 and installed that evening by Bishop Clyde W. Meadows, past president. Arch J. McQuilkin, Pennsylvania layman, was re-elected to head the International Society, with Ralph E. Robrahn, Michigan ministerial student, again serving as associate president.

Harold N. Bogart to Head Detroit Convention Committee

Harold N. Bogart of Detroit, Michigan, has been named general chairman of the Detroit Convention Committee.

Mr. Bogart will head the local group which will plan for all details of hospitality, meeting places, and other arrangements for the 49th International Christian Endeavor Convention, scheduled for Detroit July 3-7, 1967. The convention is expected to attract approximately 3,000 delegates to the motor car capital of the world from Protestant churches in the United States, Canada, and Mexico.

The initial meeting of the Detroit Program Committee is scheduled October 23 in Pittsburgh, Pennsylvania. Dr. Daniel K. Poling, Reformed Church minister of New York City, is chairman. Mr. Bogart serves as a member of this committee.

Currently director of the Manufacturing Development Office of Ford Motor Company, Mr. Bogart's service dates back to 1939. He has a B.S. degree in chemical engineering from Michigan State University and an S.M. degree in industrial engineering from Massachusetts Institute of Technology.

In his almost 30 years with Ford he has had direct responsibility for the development and introduction of several unique manufacturing processes. At present he is engaged in rigorous attempts to translate new science and new technology into manufacturing processes that permit increased reliability, improved flexibility, and reduced cost in the metallurgical and technical fields.

Mr. Bogart's Christian Endeavor career began as president of the Intermediate Society at Calvin Presbyterian Church, succeeding Betty Kriebel, whom he married in 1941. Mr. and Mrs. Bogart have taught in church school almost continuously since 1935. They served as sponsors of the Calvin society 1941-1953 and of the Westminster Fellowship 1957-64. He has also served as a member of the Board of Trustees and the Session of the church.

The Bogarts and their teen-age son Nelson participated in the Dallas Convention.

Citizenship Efforts Now May Win in '66

Citizenship awards totaling more than $1,000 in cash, award plaques, and certificates are awaiting ambitious individuals and societies.

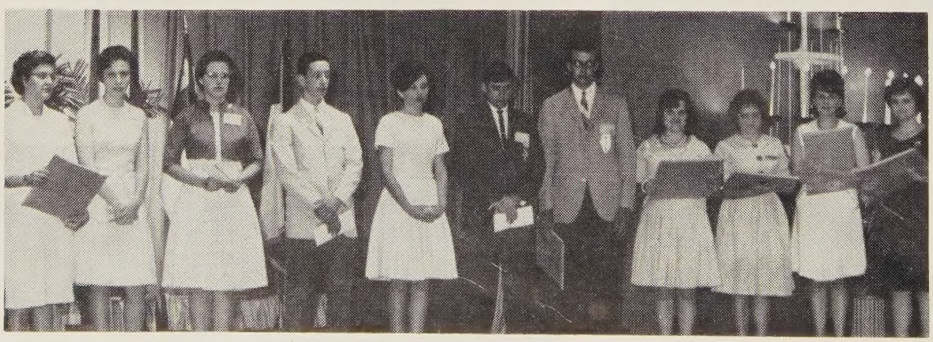
To be a winner, youth must be witnesses for Christian citizenship in their local communities—they must put "hands and feet" onto their beliefs.

Deadline for entries in Christian Endeavor's fifteenth annual citizenship competition is February 15, 1966. There are worthwhile awards for both individual youth and Christian Endeavor or similar youth groups in the United States and Canada. Entries for individuals may include articles, editorials, talks, posters, black and white photographs, or cartoons; societies will enter Christian citizenship activities.

Winners will be announced April 25; special awards presentations will be arranged locally by the International Society.

Write to Rev. Christian A. Tirre, citizenship director, 1221 East Broad Street, Columbus, Ohio 43216, for complete information about the 1966 Citizenship Awards Program.

1965 citizenship winners receive awards during Dallas Convention



85th ANNIVERSARY COMING

On February 2, 1966, Christian Endeavorers around the world will be celebrating the 85th anniversary of the founding of this interdenominational, interracial, and international movement.

To help young people of North America observe this historic occasion, a special Christian Endeavor Week Packet has been prepared. Based on the theme of the observance, "Jesus Christ—the Way" (also the current biennial theme), the Packet includes a Planbook chockfull of ideas, a suggested program for radio or television, plans for a "Hitchhikers Holiday Party," and a wealth of other material.

Every society and union should secure the 1966 Packet, available from the International Society for 50c, and begin at once to make plans for the anniversary celebration. Inquire about special rates for quantity orders.

Outdoor Posters Prove *It Pays to Advertise*

Christian Endeavor's Outdoor Poster Program is unique among Protestant interdenominational youth organizations.

Begun in the 1930's in Michigan, the program broadened to include the entire United States and Canada and now offers Endeavorers a real public relations value.

Here's how it works. Posting space is donated by local poster plants, most of whom are members of the Outdoor Advertising Association of America, Inc. The program operates in January and February, to coincide with Christian Endeavor Week.

Endeavorers in the various unions organize under an Outdoor Poster Chairman to secure funds to pay for the posters themselves, $5 each. The union chairman also contacts the poster plants to secure space and then orders the posters by November 15.

The current poster was used as the stage backdrop at the Dallas Convention and is pictured on the cover of this issue. In two shades of blue, plus yellow and black, this colorful poster attracts favorable attention.

To find out how you can participate, contact your union leaders or write to Phyllis I. Rike, director, Outdoor Poster Program, 1221 East Broad Street, Columbus, Ohio 43216.

E NEWS AND VIEWS

HEADING THE MICHIGAN UNION is Rev. Roger D. Vander Kolk. On June 11 he was installed as minister of Laketon Bethel Reformed Church, Muskegon, and on July 4 he and his wife (the former Joan Pyle) became the proud parents of Martha Jo. A graduate of Western Theological Seminary, he served as associate pastor of First Reformed Church, Kalamazoo, 1961-65. He is a member of the Youth Work Committee of the International Society.

• BISHOP CLYDE W. MEADOWS, popular Dallas song leader, will lead singing for the Great Lakes Regional Conference at Winona Hotel, Winona Lake, Indiana, October 9-10. Total cost per delegate is just $12.50. A training program for leaders is planned around the conference theme, "Take Christ, Live Christ, Give Christ." All in the Great Lakes Region are invited.

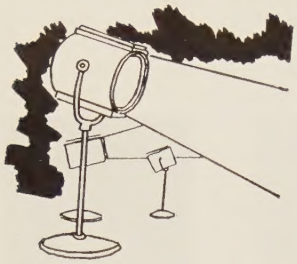
• THE RECORD ALBUM, "Daniel A. Poling —A Biography with Music" is available from the International Society — two long-playing 12" records, hi-fi, $6.95.

HOOSIER ENDEAVORERS elected Rev. Ray Zimmerman of Huntington to head the reactivated Indiana Union. Mr. Zimmerman is director of religious life at Huntington College and director of Christian Endeavor for the Church of the United Brethren in Christ. He was ordained in 1963. He is a member of the Executive Committee of the International Society and vice-chairman of the Executives' Program Council. Mr. Zimmerman is a former field secretary and president of the Ontario Union. He and his wife Arlene have two children—Barbara (18) and Billy (12). He has played semi-pro hockey and coached baseball at Huntington College.

JUDITH SANDERS of Harlingen was elected to head Texas Union during the state convention in Dallas July 9. A member of First Christian Church, Judy has served as Valley District Union president and state vice-president. She is a student at Southwest Texas State College in San Marcos and will graduate May 1966 with a B.S. degree in elementary education. She is a member of the college Student Religious Council. Judy helped with registrations for the Dallas International Convention.

• SOUTHERN REGION ENEAVORERS will meet for their annual conference October 15-17 at The Assembly Inn, Montreat, North Carolina. Arch J. McQuilkin and Harold E. Westerhoff will represent the International Society. Regional Vice-President Mrs. Grady Self is planning a program of interest to all in the Southern Region and urges good attendance.

JAPANESE ENDEAVORERS emphasize training for youth and hold many Leaders Training Conferences similar to the one pictured here (PHOTOS LEFT AND BELOW LEFT). In addition to formal study, the Japanese young people enjoy opportunities for informal conversation. An Alumni Weekend was part of Massachusetts Union activities at Northfield School for Girls the end of June. Arch J. McQuilkin, International Society president, was featured speaker. An informal group of alumni (BELOW RIGHT) includes (from left, front row) James Buchanan, "Amby" Powell, Roland P. Blodgett, Mr. McQuilkin, and Rolland Thomas; (rear) Mrs. Arlene Robinson (hidden), Mrs. Helen Roundy, Mrs. Esther Maynard, and Mrs. Helen Thomas. Joseph G. S. Robinson reports a wonderful weekend.



SPOTLIGHTING: The Executive Committee

by Genevieve Bartholomew

The Importance of the Committee

"A chain is as strong as its weakest link." The strength of the Christian Endeavor society can often be measured by the devotion and efficiency of its executive committee. The executive committee is composed of the elected officers, the chairmen of the permanent committees (devotional, lookout, missionary, social, church activity), the minister or director of Christian education, and the society sponsor or counselor. These few are committed with the responsibility of planning and guiding the entire program of the society. The failure of this committee to function properly will soon result in the break up of a society.

Dr. Francis E. Clark, the founder of Christian Endeavor, stressed the importance of the executive committee when he wrote:

"But this committee consists chiefly to simplify the work and to save the time of the society. In an organization that does so many different kinds of work, that finds a place for so many committees and so many youthful Christian laborers, there must of necessity be many details of service that require careful consideration. Yet the society, as a rule, has only one hour each week for its meetings, and this hour must largely be devoted to devotional purposes. It would be nothing less than a disaster if it was usually taken up with business details and the consideration of ways and means. From this it may be saved by the executive committee . . . before whom all such matters can first be brought and then be presented to the society. . . . "

Committee Responsibilities

Six important responsibilities are listed in *Christian Endeavor Essentials* for the executive committee.

1. Survey the purpose of the society and the field in which it works.
2. Do preliminary work on the society's total program, with consideration of all the suggestions of the local church, the denomination, and Christian Endeavor.
3. Arrange and conduct a Planning Conference for the entire society, out of which will come the establishing of society objectives, the choosing of areas of study and action, the outlining of detailed program plans, and the assignment of responsibilities to committees, officers, and members.
4. Oversee the committee work of the society.
5. Consider the current items of business and policy, so that brief and well-considered recommendations may be made to the business meetings of the society.
6. Provide for a financial budget in the society, and adequate training of the members in sacrificial giving.

These responsibilities will be impossible to carry out unless the members of the executive committee are willing to undergird their tasks with prayer, planning, and perseverance. *Prayer* provides the power and direction to those who realize that they cannot serve Christ and the Church effectively in their own strength. *Planning*, long range planning, is the most dependable method of programming. Those who are willing to take the time for it find that it saves time, energy, discouragement, and embarrassment. *Perseverance* has no substitute. Leaders have found that any task worth doing, is worth doing well. Members of the executive committee should never be content with anything less than their best.

Committee Meetings

Executive committee meetings should be held as often as necessary and at least one week prior to each society business meeting. The usual meeting will be divided into three areas: (1) consideration of reports of the various committees; (2) discussion and recommendation on items of business or policy that will come before the society at the next business meeting; (3) projecting future plans in line with the total program and decisions made at the annual Planning Conference.

Each committee chairman should be responsible for preparing a monthly report to be presented to the executive committee. The report should include detailed information concerning the goals and aims of the committee together with the accomplishments and unfinished work. Proposals relating to the committee's plans for the future should also be presented to the executive committee. The committee reports will give the executive committee a good idea of the society's weak spots. This will enable the executive committee to discuss suggestions and reach decisions for improvement of the society program.

SUGGESTED EXECUTIVE COMMITTEE AGENDA

(The president or vice-president presiding)
Prayer
Reading of Minutes of Previous Meeting
Committee Reports
Discussion of Reports
Recommendations to Be Made to the Society at the Next Business Meeting
Unfinished Business
Future Plans
Closing Prayer

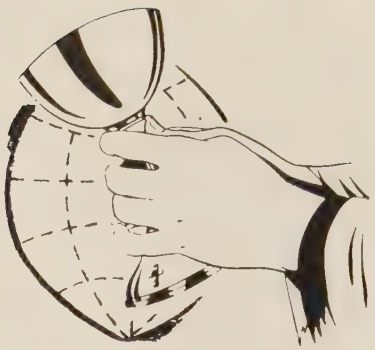
Each member of the executive committee should have a copy of the *1965-66 Guide for ACTION* (available in either Junior High or Senior High-Young People's editions) which contains monthly suggestions for the five basic committees and also for the executive committee. These helpful guides are available from the International Society; price: 25c each.

Topics FOR JUNIOR HIGHS

Topic 1 of a Unit: How to Witness with Others

"Take, Eat: This Is My Body"

(Worldwide Communion Sunday)
I Corinthians 11:23-26



Aims of the Topic

1. To see the consecration and commitment of communion.

2. To increase understanding as to the sacrifice, thanksgiving, and rejoicing that should be a part of each heart that shares in communion.

3. Everyday elements of life should be consecrated to the high and holy purpose of Christ.

Publicity, Promotion, and Preparation

The Poster for this meeting could show a map of the world with Christian Endeavor or the initials C.E. joining the two sides of a globe together. Personal invitations should be used if they have not been used for some time. Habits can be broken if someone shows personal concern. This is especially true when attendance in Christian Endeavor is concerned.

Have you gone fishing lately? Meet early and go to the homes of some absentee or potential members. Go early enough to give them time to get ready and go along to the meeting with you.

Since this is Worldwide Communion Sunday, be sure to have someone ready to report on the communion service of your church. The ideal thing to do is to have some society members go along with the pastor, deacon, or elders to some "shut-in" communion services. An offer to go along will bless the church leaders and the "shut-ins." Those who go along can be very helpful.

A Unique Promotion Hint

Make a different invitation poster for the church lobby. Fix a world map display with a tape recorder behind it. A continuous piece of tape can be fixed so that it will keep going around and around in a circle. Record an invitation to the service that will highlight the day. The continuous piece of tape can be guided through staples or wire loops on a simple frame or on a stiff poster board. It works! One of those small battery recorders will work as well as the larger type.

World Report

Sufficient preparation in advance could involve a report from each of the mission fields in other areas of the world as to what time of the day it will be when they partake of the Lord's Supper and also the various ways in which different churches or fellowships share in the communion service. Another thought would allow inquiry time from some Christian Endeavor Group in Africa, Australia, etc. to share ideas and report. "What kind of bread and wine do you use?" "Could you share such information with us?" If you do not have contacts with some other mission or society, perhaps you could get in contact with The International Society of Christian Endeavor for a person to contact somewhere else in the world.

Moments of Meditation Suggestions

Create a special worship center. Perhaps a picture of Christ with candles and the communion elements in the center on a white cloth. Have soft music played as members arrive either on the piano or using a recording. Have someone at the door distribute a devotional prayer list to each one who comes. The sheet could read: "Tonight, let us begin our meeting in quiet meditation." The same worship center would be effective for a consecration and testimony or witness time at the end of the meeting.

Suggested Program

Pre-Prayer Service
Moments of Meditation: (See Suggestions)
Hymns: *In the Cross of Christ I Glory; Hallelujah! What a Saviour*
Scripture Reading: I Corinthians 11:23-26
Prayer of Thanksgiving
Chorus: *I See Jesus*
Announcements and Offering
Topic Introduction
Special Music by Society Members
Topic Presentation
Consecration Service
Testimonies
Closing Hymn: *My Faith Looks up to Thee*
Benediction

Testimony Time

This witness time was very beautifully done by one society which had each individual re-sign or sign for the first time the Christian Endeavor pledge card and make a witness of personal faith in Christ and the desire to serve Him with greater zeal and dedication.

Interview Report

Rather than have the pastor or a church leader tell you as a group the meaning of communion, get a key youth from your society or a committee to interview these leaders. Have these persons share in words that Junior High youth can understand what the real meaning of communion should be for all who share in it. The following questions would be good guide-lines for the interview or for a good topic discussion.

1. Why do we (or don't) we share in communion?
2. How is consecration related to the communion service?
3. What is the meaning of commitment to Christ? How do we show our commitment in communion?
4. How is fellowship related to the communion service? Is the meaning of Acts 2:46,47 related to our practice of today? In what ways?
5. How is "giving thanks" related to communion?
6. Why should there be rejoicing in the church related to communion?
7. What is the meaning of the use of bread? Of wine?
8. In what ways do we witness for Christ in communion?
9. How should we examine our hearts before communion? What is the meaning of I Corinthians 11:28,29?

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10. In what ways does communion express the worldwide "fellowship of believers"?

Talks on the Topic

A Worldwide Fellowship of Faith

All men everywhere find kinship in Christ. When we bow at the altar of our heart in communion we share a rich and wonderful fellowship. Many believe that the reference in Acts 2:46 ". . . breaking bread from house to house, did eat their meat with gladness and singleness of heart," refers to the fellowship expression of communion or The Lord's Supper.

The "singleness of heart" which comes when all of us together confess Christ as our Saviour and obey Him together in communion is precious. On Worldwide Communion Sunday there are millions who make this expression of love and obedience to Christ.

When Christ was "known to them in the breaking of bread" at the end of supper with His beloved disciples in Emmaus, they began to review the walk of the day and they said, "Did not our hearts burn within us?" We, too, will feel precious warmth of fellowship and friendship and best of all kinship with Christ and all of His beloved followers when we remember and review the meaning of communion.

Lessons of Love

God so loved that He gave His only begotten Son. Here is the heart of His message of Love. In obedience we remember that offering of Love when we share communion—"This do in remembrance of Me".

How can Junior High youth of the twentieth century show this love? The writer of Hebrews says in Hebrews 13:1, "Let brotherly love continue." The Junior High age is a good age to find aim and motivation in life. Some of us will want to dedicate our lives as a lifework recruit for Christ, giving ourselves toward preparation in some special field of Christian service. All of us will want to express our love and follow the admonition of the Apostle in Colossians 3:17 as he says: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Show Your Love

Discuss ways and make a list on a chalkboard or on note paper as to how your group can show love to others like the love expressed by Christ when He gave Himself for us.

Communion Consecration and Conduct

The elements of communion are common to everyday life. Bread is an important food used everyday. The "fruit of the vine" or some kind of fruit juice is used almost everyday by everybody. It is very significant then that God used familiar elements to identify His love to us.

The meaning seems to be that we should use everyday experiences of life to express our love for Him. Everyday is time to serve Him with every talent and ability bearing witness to Christ.

An Illustration

Dr. Ernest R. Bryan, a past president of the International Society of Christian Endeavor, used to tell about a missionary in Africa who conducted a training school for native workers. Feeling that one of the natives was well qualified for spreading the Good News to a certain tribe of cannibals, he called him and urged him to take the Gospel to this needy group. He urged him to answer the Call of Christ and tell the tribe of the love of Christ.

"O, No, Sir, not me, Sir! Why they will eat me up," was the native's reply.

After advising the native that he was the only one who could tell the tribe about Christ in their own language he said, "If you can and you do not, what are you going to give for an excuse?" A few days later the native came back and said, "I will go even if they do eat me up." He went, told the man-eating tribe about Jesus and they accepted the Christ. Some days later the native preacher reported back to the training school and all were very happy.

Later in life he used the same phrase, "If you can, and you do not, what are you going to give for an excuse?" to the same missionary.

Some years later the missionary was tempted to stay in America and teach in a college while his own daughters went to school. A wealthy lady offered to care for the needs of his children while they went to college but the missionary wanted to stay in America while they were in college, teaching to earn their way. When the African native found out that their effective teacher and leader was not going to come back he challenged his teacher with the same thought, "If you can and you do not, what are you going to give for an excuse?" The missionary returned to the work of training others in Africa.

Our Lord has expressed wonderful love for us. If we do not show this love to others, what are we going to give for an excuse when we must appear before Him at that day when everyone of us must give account of himself?

With God's Word Each Day

HEBREWS 10:19-25

The lesson from this passage is that "the blood of Christ" (verse 19) gives access to the very inmost center of God's desires for us all. By sharing in the witness of communion and other such obedient expressions we "provoke one another unto love" (verse 24). We should always be present at the Lord's Table, "not forsaking the assembling of ourselves together, as the manner of some is" (verse 25).

ROMANS 12:1-8

The Christian Endeavor chapter of the Bible, as it is often called, reminds us of the living sacrifice of love that must be the testimony of every believer in Christ. Another important message for our hearts is that we are "one body in Christ" (verse 5) and must each take the place of "grace that is given to us" (verse 6).

ACTS 2:46,47

The place of loving fellowship and gladness of heart will become a launching-pad of God's love that will rocket us into God's orbit of witness and testimony. In the church and in the home there should be so much of the love of Jesus visible that "the Lord added to the church (Christian Endeavor society, too) *daily.*"

JOHN 6:35-40

Here is the turning point. Some stopped following Christ after this message from his heart. When we "eat of his body" in true heart belief we find the hunger of the heart is satisfied. We should do our part to feed the "bread of life" to others.

JOHN 17:20, 21

The great prayer of Christ, which is in reality *The Lord's Prayer,* includes you and me. He is praying "for them which shall believe on me . . ." (verse 20). He is also desirous that the world may see the oneness with God in us and "that the world might believe" (verse 21).

HEBREWS 13:20,21

Through Christ's blood the promise of God becomes a reality for all. If we live in this promise, obeying Him in all things, He will be "working in you that which is well-pleasing" (verse 21).

Daily Bible Readings

M. Sept. 27 The New and Living Way Hebrews 10:19-25
T. Sept. 28 A Living Sacrifice Romans 12:1-8
W. Sept. 29 A Warm Fellowship Acts 2:46,47
T. Sept. 30 The Bread of Life John 6:35-40
F. Oct. 1 "That They May Be One" John 17:20,21
S. Oct. 2 The Eternal Covenant Hebrews 13:20,21
Sun. Oct. 3—Topic: "Take, Eat: This Is My Body" I Corinthians 11:23-26 (Worldwide Communion Sunday)

Comments by Rev. Clarence A. Kopp, Jr., pastor of the Prescott Avenue United Brethren in Christ Church, Dayton, Ohio, and Great Lakes Regional vice-president

Publicity Idea

Have some posters made which show "style show" sketches or use portions of patterns for both fellows and girls. Some suggested captions are:

"A Christian Style Show"

"A Christian Style"

"A Style Which Tops Them All!"

Another usable idea could be to create specific invitations to the *Junior High Style Show* which will be presented by the society on October 10, 1965.

The best publicity of all is a gang of Junior High youth who are bubbling over with enthusiasm for their society. No better witness could be given than stopping on the way to the meeting and inviting someone to come along. In the meeting create a special "Honor Roll" of those who did stop and invite someone on the way. Give a simple gift to the ones who brought someone with them.

Suggested Program

Pre-Prayer Service
Chorus: *Let the Beauty of Jesus*
Hymn: *More like the Master*
Prayer Chorus: *Into My Heart*
Silent Prayer Time: (with the leader guiding followed by sentence prayers)
Audible Prayers: (one sentence)
Responsive Scripture No. 10: *Discipleship*
Announcements and Offering
Leader Introduces the Topic
A Christian "Style" Show: (role-playing situations)
Challenge or Consecration Moments: (with opportunity for dedication for winning others)
Hymn: *Living for Jesus*
Benediction

Questions to Think About

1. What are the things a good Christian young person should be doing?
2. What are some things he will not want to do?
3. How much prayer time should a Junior High spend each day? How much Bible Reading time?
4. What attitudes will help show Christ to others?
5. In what way is the "style" of our dress related to the Christian style of our lives?
6. Where can we do our best job of witnessing for Christ?
7. How does the church increase and grow?
8. Can we be missionaries without going away from home?
9. What has been the impression of my life upon others?
10. Who are some friends of mine that I should invite to church?

Topic 2 of a Unit: How to Witness with Others

A Christian Style

II Timothy 2:1-5; Hebrews 12:9-11

Our Aims

1. *To relate everyday life to a real Christian witness.*
2. *To encourage Christian habits and disciplines.*
3. *To make the Christian life an attractive, respected, and yet a separated witness.*
4. *To help Junior High youth think about what it means to really live and witness for Christ.*

Leader's Introduction

(Have one of the girls come into the room in a rather outlandish "overdressed" style with a crazy hat and some mixed-up colors and a silly hairdo. Use the humor of the situation, which could be played up with musical background and the like, to introduce the need for "A Christian Style" of behavior by Christian youth.)

How many times do the habits of our lives lead others to think wrongly about the Christ we are following? Are we tempted to ask "Why can't we just believe in Christ and live like the rest of the world?" Christ has called us to be "all out" Soldiers of the Cross. We are told by a great warrior of the Christian faith, the Apostle Paul, that "the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Timothy 2:2). These words were written to a young man and are for us today as well as for young Timothy centuries ago.

We need to be sure that our lives tell others we are Christians. Someone has said, "Your actions speak so loudly, I cannot hear what you are saying." Let us think about various life-like situations tonight with a mind to follow Christ in a *Christian Style.*

Role-Playing Suggestions

To make the topic more real and to help the society think about some of the needs of youth, have some of the members "make believe" that they are in some of the situations here suggested. Let them play the role or part of the persons in the situation, and seek to show to the society by the way they act just what the Christian answer could or should be.

Here is a chance for some youth to show what good "hams" they are. Dare them to do it, and at the same time show how one can dare to be a Christian in life situations today!

Life Situation Suggestions

(It would be well if the group could present some problem ideas different from these suggestions which would speak to particular concerns in your own community.)

Friends

Jim and Chuck walk to school together. It is Monday morning. Jim goes to church and Christian Endeavor every Sunday. Chuck and his family never go. They begin to talk about Sunday. Chuck says: "Well, I suppose you wasted another good Sunday and went to church

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instead of going somewhere that was exciting!" What will be the best way for Jim to react? Act out a couple of ways the conversation could go! Suppose that Chuck says, "What good can you get out of church anyway?" Imagine that Jim is really "sold" on his church and his Christian Endeavor society. How can he sell them to his friend?

Cheating

Debra and Helen sit next to each other in school. The teacher has just given them an important test paper. Both girls go to church and profess to be Christians. Each one knows some answers that the other one does not know. The teacher says, "Now all of you be quiet; I must leave the room for a few minutes. I trust you to do your own work." What will be the wrong reaction and what is the right reaction, if Helen says "I'll tell you the ones I know if you tell me the ones you know?"

Dating

Virginia is in the seventh grade. Bill is in the tenth grade. He has a poor reputation. Virginia is a good Christian in behavior but seldom shows any interest in fellows. Her parents are of the opinion that she should not date yet. Bill says we can "sneak" a date, and offers to meet her at the ball game where Virginia's parents are not apt to be present. How should she react? Is Bill too old? Is Virginia too young?

Recreation

Jill and Joan go to church and Christian Endeavor where the standards for recreation do not include some things that many of their school friends do and seem to think are all right. The rest of the gang makes fun of them for not going along. How can they react and still be good witnesses? How can they show the joy of Christ to the rest of the group they spend much time with in school and in the community?

Another role-playing situation concerning recreation would be to have Jill and Joan make the fellowship event of the Christian Endeavor society attractive to their friends who have the idea that church-related events are dry and dull.

Non-Christian Parents

Susan's mother and father tolerate Susan going to church. She loves church and the Junior High society events. Her parents do not understand why the church should take so much of her time. Mother says, "Susan, why don't you go out and have fun like the rest of the gang at school?"

Another aspect of the non-Christian parent problem might be shown by Tim and Wayne. Tim wants Wayne to go with him to a motion picture. Tim tells his parents that he is going to church, but instead he goes to the movie. How can Wayne, who loves the Lord, and his Christian Endeavor society point out to Tim that this is wrong?

When a non-Christian parent asks unfair things of a Christian youth, how can the youth best show Christ to his parents? Imagine that mother has just told Sandy to wash the dishes, scrub the floor, do the ironing and get supper, while mother is just *busy* eating and watching television.

Choices

For months the Christian Endeavor group has been planning a great fellowship event, not aware that the school ball team where Ben attends will be in a tourney game. Ben does not play, but he sure likes to watch. Not everybody in the society goes to Ben's school. Bob calls him to ask him if he will be at the fellowship party of the Christian Endeavor society. Ben is one who has a fine testimony. Bob is not a Christian, but knows about the game. How should Ben react?

Dress

Most of the girls in school have agreed that on a certain day they are going to wear a daring and extra short length skirt. Jane and Betty like to be friends, but they know in their heart, they should not join the group. Betty is tempted to stay home and tell the group she is not well rather than tell them the real reason she will not go along with them. Relate the possible conversation between these two friends.

Habits

Lanny and Jim go to school where every other boy in their grade has started to smoke. These two are of the conviction that they are not only too young, but that they never want to start smoking. Enact what might take place if Fred and Ron call them "Sissies" and try to talk them into smoking.

IMPORTANT RESOURCES

Available from the International Society of Christian Endeavor.

How to Win Youth, a folder defining evangelism and listing helpful hints for a program of youth-to-youth evangelism.

Taking Others Along, a study booklet on the aspects of evangelism.

The Challenge

Christ wants every Christian to help fulfill the Great Commission. The church will grow when we are obedient to the Great Commission (Matthew 28:16-20). In the Latin language the word *mitto* means to send. Not only are the missionaries responsible to get out the message, but we, too, must tell others.

At the International Christian Endeavor Convention, last summer, Dale Evans gave a wonderful testimony. She was very emphatic about how she wished she had not only confessed Christ while young, but that she wished she had been all out for Him and completely surrendered to His will. She said, "Too many of us want Christ as Saviour, but do not want to completely surrender to Him as Lord of all of our life. When Christ is Lord of our lives we will let it show in all we do." Scores of youth answered the challenge to follow Christ completely the night Dale spoke; many of them saying by their commitment, "I want to trust in the Lord Jesus Christ for strength to win others." How about you? Remember, the Bible says, "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18). Jesus promises us, "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

Daily Bible Readings

M. Oct. 4 The Spirit Teaches John 16:12-14
T. Oct. 5 The Lord's Prayer Matthew 6:7-15
W. Oct. 6 Prayer Strengthens Ephesians 3:13-16
T. Oct. 7 The Way, Truth, and the Life John 14:1-11
F. Oct. 8 Scripture Trains II Timothy 3:16,17
S. Oct. 9 Christian Character Titus 1:7-9
Sun. Oct. 10—Topic: A Christian Style II Timothy 2:1-5; Hebrews 12:9-11

Comments by Rev. Clarence A. Kopp, Jr., pastor of the Prescott Avenue United Brethren in Christ Church, Dayton, Ohio, and Great Lakes Regional vice-president

Hymns listed in program outlines in THE CHRISTIAN ENDEAVOR WORLD have been selected from CHRISTIAN ENDEAVOR SONGS. This book, with an attractive orange and black krome-kote cover, contains 138 songs and hymns and 20 responsive Scripture readings for youth meetings. Available from International Society of Christian Endeavor, 1221 East Broad Street, Columbus, Ohio 43216. Price: 60c each, $6 per dozen, $48 per hundred.

Topic 1 of a Unit: Beliefs That Matter

We Worship God Our Father

John 4:19-24; Ephesians 2:13-18; 4:4-6

Publicity

Change your method of promotion and do something different. If you have been using posters, change the location where you place them. Take a little time and put some thought into this part of your program. Ask each member for a suggestion as to a new means of advertising your meetings.

Personal cards of invitation should be sent to all absent members and to others on your prospect list. If you do not have a prospect list, make one now and make it available to all members of the society.

Leader's Introduction

The leader for this week should introduce the topic with some thoughts on beliefs or Christian practice. He should point out that beliefs and practices make a difference in the true worship of Christ. It is not enough to say that we believe in Christ. We must know specific beliefs. We must understand specific practices. The old saying that "It doesn't make any difference what we believe as long as we are sincere" went out with the horse and buggy days. Beliefs do matter. Our understanding about worship is the guide to our true relationship with God.

Counselor's Challenge

At the close of the topic discussion the counselor should challenge the Junior Highs to a closer walk with God through worship. He should point out that devout and reverent study of God's Word is the base to understanding and worship. The Junior Highs should be challenged to strive to clarify and interpret their basic beliefs and attitudes toward worship.

Scripture Search

With a Bible concordance or a thesaurus the word *worship* could be investigated in all the places where it appears in the Bible. This might be done in the form of a Scripture hunt with different members looking up different references. When each one has found the reference it should be read and discussed.

Points for Discussion

It might be interesting to compare and contrast the value of public and private worship.

The trends of our modern day as they relate to worship might also be discussed. Is the attitude of worship increasing or decreasing in our nations? What are the causes for that increase or decrease?

A discussion of church membership and its relation to worship might be another interesting point. Does church membership mean that we truly worship God?

Talks on the Topic

God Proves His Love

Since the beginning God has been proving His love for mankind. He called Abraham from the land of Ur and gave him the land of promise. He led His people from slavery in Egypt and helped them to build a great nation. He revealed himself to man through the prophets, judges, and kings whom He chose to lead the people.

The greatest act of God's proof of love came when He sent His Son, Jesus, into the world as a sacrifice for our sins. The Bible says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This verse needs no explanation. It explains itself. A young minister whose son died as a child was heard to say, "I did not realize how much God loved the world until this sadness came into my home."

Suggested Program

Pre-Prayer Service
Prelude
Opening Hymn: *Amazing Grace*
Call to Worship: I John 4:7-11
Prayer
Announcements and Offering
Hymns: *O Worship the King; A Mighty Fortress Is Our God*
Scripture Lesson: John 4:19-24; Ephesians 2:13-18; 4:4-6
Silent Prayer (Concluded by the Lord's Prayer in unison)
Leader's Introduction
Topic Talk
Topic Participation (Discussion) Challenge
Dedication Hymn: *Give of Your Best to the Master*
Prayers of Dedication: (Use four or five sentence prayers from society members)
Benediction

PRAYER

I think prayer is often the hardest kind of work, if in work you include the ideas of discipline, regularity, effort, sacrifice. To be effective, religion has to be backed up by discipline and effort.

In this day and age, to use power wisely calls for a moral and ethical climate that—quite frankly—I do not think we now possess. We can achieve it only through hours of concentration we call prayer. It will take effort. Prayer can be the hardest work, but it is certainly the most important work.

— Dr. Wernher von Braun (Rush)

God Is Spirit

God has proved His love through the ages. He has brought complete revelation through His Son. Now He is in the world in the form of the Holy Spirit. The Spirit will lead each individual into true worship if we will follow Him. John 4: 23,24, one of the daily Bible readings, gives us a picture of this. Notice the word *true* as it modifies worshippers. These people will worship in spirit and in truth. It is this type of worship which pleases God.

All Things Are New

Under the direction of the Spirit man can become a new creature in Christ. This new creature, born into the family of God—a Christian after the name of Christ—has a right relationship with God. He is ready for worship. He is ready to give thanks to God for the sacrifice of His Son. He is ready to find a place of service in the Kingdom of God on earth. He is ready to grow, witness, and endure for the cause of Christ. Are you a new creature?

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When We Talk to God

Prayer is a simple matter of talking to God. We talk to Him just as we would talk to another person. His Spirit, here with us, knows our every thought and whisper. When we talk to Him, He will hear and answer our prayers.

The Bible is God's message to us. Through its pages God speaks to us. Because His Spirit is here with us, we can understand what we read. Through our understanding of the Bible we come to know God. We know His will for our life. We know the things He requires of us. As we study the Bible we draw close to Him. As we study we come to have beliefs which are based directly on His Word and not on statements of men. When our beliefs are grounded in His Holy Word we are on the right path to true worship.

Ways of Worship

There are many different churches. Each of us approaches God in our own way. We may sing a different type of song. We may have a different form of worship. Still, the important thing is our contact with God. The form of our worship is not nearly as important as our service in God's kingdom and our actions as a Christian. It is our basic beliefs which guide these points. If we truly believe the Bible and serve God; if our actions are governed by the teachings of Christ, we can worship Him regardless of the church, country, state, or continent. This is not to say that church does not matter. It does! Our church is a place to serve. It is a place where Christians can work together. It is a place of love, unity, fellowship, and strength.

Ways to Worship

Just as there are many places of worship, there are also many ways to worship. The songs we sing, the prayers we pray, our tithes and offerings, listening to a sermon, reading the Scriptures, serving God and others, and many other such things are a part of worship. All of these things bring us closer to God. They are the things which show our basic beliefs. They point out our contact with the Heavenly Father. Failure to do these things is failure to worship God.

In Your Own Way

Just as churches differ in their forms of worship, individuals will also differ in the way they approach God. Each person must go to God in his own way. We are all different in personality. We have different likes and dislikes. We are individuals with different ideas and interests. Still, each person can come before God; each person can have a personal contact with God. Christ died on the cross to make a way of salvation for each of us. He made worship a personal thing. Now, each of us can pray to God. We do not have to go through another person to reach God. Christ is our representative to the Father. When He was crucified the middle wall of partition was torn down, so the Bible tells us. This means that we are not separated from God as the people of the Old Testament. We go directly to the throne of God's grace when we have a need in this life. This is our contact with Him. This is our right to worship in Spirit and in truth.

The Great "I Am"

God spoke of Himself as the Great I Am. We accept Him because He is our Creator and Master. Just to accept this fact is not enough. We must have basic beliefs which give us a knowledge of this great and eternal Being. To help us in these beliefs we might think of God in the following ways.

First, He is faithful. He has promised us that when we come to Him, He will not cast us out. When He makes a promise it will be kept. Friends can turn away from us. Parents can even abandon their children. God will not do these things. The right to go to Him is ours. His promises are already made. We can trust and depend upon God when the whole world is against us.

Second, God is just. He will give us the things in life which we need. We know that He will offer us the same promises which are offered to all other people. The amount of money we have, the power we hold in this life, the talents or abilities which are ours makes no difference. Each of us will receive justice from God.

Third, God is Holy. It was said of Jesus, God's Son, that His righteousness was greater than the righteousness of the Scribes and Pharisees. Jesus lived a life without sin. His goal in life was to show man that sin did not have to be a part of earthly living. He lived a holy life. God expects this of each of His children.

Fourth, God is loving. He loved us enough to send His Son into the world to die a horrible death on the cross for our salvation. He still loves people today. He tries to lead us to have a good life while we live on this earth. Many of the things we enjoy in this life are a direct result of the work which God does for us as individuals. Is this not reason enough to worship Him?

A Place to Worship

There are many places to worship. We have divided these into two specific places. We think of public and private worship of God. Many prefer to be close to nature. Many worship in their home. Church, of course, is always the place where we can come in contact with God. There are prepared places of worship. There are places which just exist. The important thing involved in worship is our ability to feel the presence of God.

Private Worship

Private worship should have all of the elements which exist in public worship. Bible reading, prayer, meditation, and dedication are a part of contact with God, even if we worship while we are alone. We can have private worship even in the midst of many other people. We can close our mind to the world around us, to the people close to us and worship God in private.

Public Worship

We cannot say that public worship is more effective than private worship, but certainly we can gain strength from our association with other people. In church worship we gain strength from numbers. We feel a fellowship in public worship because those who love God feel a closeness to others of the same mind.

Whether we worship in private or in public we must have the right attitude. We must understand the basic beliefs of worship. God must be with us.

Suggested Devotional Books

Billy Graham Talks to Teen-agers, Billy Graham
The Bible Speaks to Daily Needs, Georgia Harkness
Meditations for Youth, Walter L. Cook
90 Meditations for Youth, Alfred P. Klausler
A Pocket Guide to Prayer for Youth, Carol Ferntheil
Prayer, the Mightiest Force in the World, Frank Laubach
Teach Me to Pray, James DeForest Murch
Teen-agers Pray, William A. Kramer
Why We Choose Christ, Clyde W. Meadows
Youth Seeks a Master, Louis H. Evans
Youth-Ways to Life, William H. Foulkes

The above books are available from the International Society of Christian Endeavor, 1221 East Broad Street, Columbus, Ohio 43216.

Daily Bible Readings

M. Oct. 11 The Beauty of the Lord Psalm 27:1-4
T. Oct. 12 God Is Spirit John 4:23,24
W. Oct. 13 The Presence of Christ Matthew 18:19,20
T. Oct. 14 God's Steadfast Love Psalm 48:9-14
F. Oct. 15 "In Jesus' Name" John 14:13,14
S. Oct. 16 Rule for Living Mark 12:28-34
Sun. Oct. 17—Topic: We Worship God Our Father **John 4:19-24; Ephesians 2:13-18; 4:4-6**

Comments by Rev. Clive Cooper, assistant minister of the Cleveland Avenue Baptist Church in Kansas City, Missouri

Topic 2 of a Unit: Beliefs That Matter

We Live by Faith

Hebrews 11:6; Romans 1:16,17; 5:1-11

Publicity

For publicity use every means available in your local community. Radio, news bulletin, church bulletin, mid-week church paper, and other sources are usually available.

You might also use a poster in the local church or in well-traveled areas in the community. A poster with an airplane should get attention. Picture a man looking longingly after the plane. Use a caption something like this: "He knows that it will fly but he is not willing to trust his life in it." This is the kind of faith which many people show in regard to Christ. They know that He will save but they are not willing to trust their life to Him.

Leader's Preparation

1. Take an inventory of your own faith. Be sure that you trust God so you can lead others to do likewise.

2. Spend much time in prayer before attempting to plan the topic presentation.

3. Look over the topic study and the questions for discussion. Try to plan ahead and list some of the points which will arise. Talk with the counselor and fit your introduction into the challenge which he might make.

4. Prepare the Scripture for the call to worship and the Scripture lesson. Look up the points you do not understand. Talk with your minister or counselor if you need help.

5. Plan as many topic activities as possible to use several members of the society. The more people you involve in a meeting the more interest you will gain.

6. Plan a worship center to promote the idea of faith and trust.

7. Start your introduction with Webster's definition of faith. Find a story of faith from current literature and use it as an illustration of faith in our day. This will catch the interest of the group.

For the Counselor

The counselor or sponsor should be ready to guide the topic discussion and point out illustrations of interest from daily life. Interpretation of materials is important if we are to see the topics in their true light. Unless all religious material is applied to life it misses its purpose and point.

Materials on Faith

Many religious magazines carry articles on faith. Many books are also available on the subject. A list of these should be made available to all society members. This topic should be only the beginning of study on faith. The study should continue in the weeks and months ahead. Faith is a subject which can be used and studied at great length. Check the definitions given to the word "faith" in a Bible dictionary and a theological word book.

Talks on the Topic

Men of Faith

There have been many men of faith in the history of the Christian Church. There are many in our contemporary world. Three men, however, have gone down in history as being among the greatest. Let us consider these men briefly. (You can add sketches of others to the following three men.)

John Calvin: Even as a boy John Calvin was plagued by ill health. He entered school to become a priest. Later, he changed to study law. After the death of his father he again studied the Bible to find a place in the ministry of the church. He did not intend to become involved in church reform. When, however, he saw sin in the church he spoke out against it. His entire adult life was filled with ill health, conflict with heresy, and an attempt to help people understand the truth about God. His faith became a moving force which guided his stand for what he considered right in the church.

John Knox: John Knox, like Calvin, did not become a reformer by any plan or selfish desire. He did not agree with the traditional practices of the church and spoke out against them. For his disagreement he was labeled a heretic.

He was a stern realist and believed in God's supreme power. He fought against the social evils of his day and took issue with the Queen of his country.

He withstood the persecutions put upon him and held to his faith in God. Even after a serious illness in his old age he returned to the pulpit to speak out against people who used the church for personal satisfaction.

Martin Luther: Luther, like Calvin and Knox, did not plan to be a reformer. A leader in the established church, he disagreed with some of the practices of evil priests. He believed that sin could not be forgiven by buying pieces of paper. These pieces of paper, called indulgences, were supposed to give the buyer freedom of action even if that action was sinful.

When Luther spoke out against the sale of indulgences he was called to trial. Because of his answers to certain questions he was banned from the church.

Luther remained true to God and

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Suggested Program

Pre-Prayer Service
Call to Worship: Psalm 56:3,4
Opening Hymn: *Stand up, Stand up for Jesus*
Scripture: Hebrews 11:6; Romans 1:16,17; 5:1-11
Hymns: *Living for Jesus; Faith of Our Fathers*
Prayer
Topic Study
Questions for Discussion
Announcements and Offering
Hymn: *Great Is Thy Faithfulness*
Fellowship Circle with Prayer and Benediction

(*Continued from previous page*)

kept a strong faith in God. It is said that he spent at least four hours a day on his knees in prayer.

Faith Is Necessary

Faith is a part of the human makeup. Each individual must have faith in something. Some have faith in themselves. Some have faith in ability, power, money, prestige, and other such things. In some parts of the world people have faith in their ancestors, idols, cattle, and even in the sun. Yes, a faith in something is universal.

In parts of the world where people worship the true and living God we have faith in justification by God's grace. We believe in God as Creator, Divine Guide, and Ruler of the universe. He loves His people and provides for them in many ways. He makes our life what it is under His plan of love and mercy. He is the moving force behind nature, the destiny of man, and all that is good in the world.

Faith in Christ

Our faith in God's mercy is brought to light by our faith in Christ. If we accept Him as our Saviour and follow Him, we show that we trust Him. By this trust we show our belief in, and dependence upon, God.

Our faith in Christ must be shown by more than mere words. Faith is a belief in things which we cannot see, feel, touch, or even express to a great degree. It is a belief which can best be expressed in the service we give and the life we live. It is an active expression of our love for Christ and the Church.

Faith Is Salvation

The Bible says, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Ephesians 2:8). Again the Bible says "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). These and many other verses point out that faith leads to salvation. Without faith in God, and without faith in God's Son, there can be no salvation. Simply to believe in God is not enough. We must be willing to trust Him, to have faith. We must accept His gift of salvation to us.

Faith and Works

In James 2:17 we read these words, "Even so faith, if it hath not works, is dead, being alone." The individual who says that he trusts God and refuses to give service to Christ and the Church is missing the point of the above verse of Scripture. Faith and works go together like bread and butter. They are united like husband and wife. Without one we cannot have the other.

There is no such thing as a secret Christian. People who trust God want to tell their friends about Him. Those who have faith will find a place of service in Christ's Church.

The picture can also be reversed. All the service we can give in the church will not take the place of repentance and trust. Work only for the good of society, for the good of those we love, is not complete until we express a faith in the Saviour. Work done for selfish reasons will not meet the standard of trust. We must work with a genuine love for Christ. We must want to help others because of a desire to see them know the truth of God's love and mercy.

Faith Is a Ladder

Faith is a ladder by which we climb to a greater knowledge of Christ. Each step on the ladder must be taken as we work toward the ultimate in devotion. It is a goal toward which we strive. A young Christian cannot be expected to reach the top of the ladder in the first few months of his Christian experience. Neither should we expect a Christian of long standing to still be on the bottom step of the ladder. We progress on the ladder of faith as we experience things for Christ.

The harder we work at the job of trust, the more we depend upon God, the faster will be our upward movement on the ladder. There is a warning, however. If we depend upon God without putting forth an honest effort, we will be disappointed in our upward movement. God will lead the way. He will go before us. Complete trust in Him means that we must follow in the path where God leads. If we fail to follow we cannot expect to take the steps in the order in which they come. Our relationship with God must be one of mutual dependence. He called us from a world of sin for a purpose. We fulfill that purpose when we, under His leadership, grow in grace and knowledge.

Questions for Discussion

1. How will I know if my faith is weak?
2. What can I do to strengthen my faith?
3. What is the value of a strong faith?
4. How do my actions reflect my faith?
5. What is meant by "justification by faith"?
6. What new light does justification by faith shed on your understanding of vocation?

Faith Is Hope

An active faith in Christ leads to a hope which is eternal. It is a hope which the world does not completely understand. Those who labor for selfish purposes have a hope only in the monetary, the material world. Those who labor in love for the Master have a hope which goes beyond this life. Those who have faith see beyond the monetary or material world. They recognize the value of Christian service. They grow, witness, and endure with the knowledge that what is done is of eternal value. They lay up treasures which only a faithful servant can understand.

Our Life Is What We Make It

God offers his plan of love and mercy. Christ has paid the price for our salvation. Our forefathers built a world where Christian education is a vital part of our life. Now the choice is forced upon us. We do not choose because we want to choose. We must make a choice. Some might say, "I do not want to make a choice." This is an impossible situation. Failure to have faith in Christ, to choose to follow Him, is a choice to do nothing with our life. This means that we do not have faith in Christ. It means that we are not willing to trust our life into His care and keeping. When we make a choice for Christ, according to His own words, we choose an abundant life for ourselves.

Terms Defined

1. *Justify* means to account, reckon, or declare a person righteous on the ground of Christ's perfect obedience and innocent death in our place, not to *make* him righteous.
2. *Faith,* in New Testament usage when referring to salvation, means a wholehearted *trust* in Christ, not merely belief.
3. *Faith* is only the means or instrument by which the benefits of salvation are received. No work or effort of a lost sinner, even faith, carries any merit before God. Only Christ's merits prevail.
4. *Justification* is a once-for-all act of God's grace or unmerited favor in behalf of a lost sinner, which causes him to pass out of death into life, and changes his position from condemnation to salvation, all and only because of Christ's finished work.

Daily Bible Readings

M. Oct. 18 The Necessity of Faith Hebrews 11:1-6
T. Oct. 19 Salvation Is Available I Timothy 2:3-6
W. Oct. 20 Universal Salvation Romans 10:12-17
T. Oct. 21 Paul's Testimony Acts 17:16-31
F. Oct. 22 Salvation Is of God Psalm 37:37-40
S. Oct. 23 Faith and Works James 2:14-24
Sun. Oct. 24—Topic: We Live by Faith Hebrews 11:6; Romans 1:16,17; 5:1-11

Comments by Rev. Clive Cooper, assistant minister of the Cleveland Avenue Baptist Church in Kansas City, Missouri

Topic 3 of a Unit: Beliefs That Matter

We Have a Goodly Heritage

I Corinthians 15:1-5

Promoting the Meeting

Place two or three posters in conspicuous places in the church and church school rooms where the young people will be sure to see them; on the posters place the following questions: *What is a saint? What is a priest? What was the Reformation? Who was Luther? Salvation—how? What is my authority as a Christian? Am I responsible for the Church?* The questions might be placed at various angles on the poster so as to make them eye-catching and thought-provoking.

In advance of the meeting, place hand-out pieces (as announcements) in the hands of the young people. Entitle them *Our Five Theses,* and list the following propositions: 1. Jesus Christ is our final authority; 2. We endorse the priesthood of all believers; 3. We believe in salvation by faith alone; 4. We find forgiveness for sin in God alone; 5. We believe that the Bible is our only infallible rule of faith.

This should help the young people to come to the meeting already thinking about the important lessons that come to Christians out of the Reformation of 1517.

Leader's Introduction

Our topic is *We Have a Goodly Heritage.* The purpose of the meeting is to study the Protestant Reformation not only as historical fact, but also as a present reality in our lives as Christians. We will look at the situation that existed in the Church in the early sixteenth century and try to understand the important factors that made Martin Luther and the other Reformers take the stand that they took against the Pope and the Church of Rome. But the most significant thing we want to do tonight is to come to a new realization of the precious heritage which is ours in the Reformation tradition, and to appreciate anew the solid ground of belief upon which we stand. Try not to think so much of a negative revolt against an entrenched church power, even though this was involved in what we today call the Protestant Reformation. Rather, place your emphasis upon a faith full of positive principles, and leave the meeting with the song of the Psalmist in your heart: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." As Protestant Christians, we turn to the Bible for the foundation stones upon which we rest our faith. There are five of these that we will be looking at tonight. They are: 1. Jesus Christ is my final authority as a Christian; 2. We believe in the priesthood of all believers; 3. Salvation is by faith in Jesus Christ alone, not by works or anything that I can do to earn it; 4. My forgiveness for sin comes from God alone; 5. The Bible is the only infallible rule of faith and life.

REFORMATION SUNDAY

Let us go back in history over 400 years, so that we can better understand and appreciate this "goodly heritage" which is ours.

Topic Talks

The discussion should be divided into three major headings: *I. The Facts of the Reformation; II. The Principles of the Reformation; III. The Importance of the Reformation for Christians Today.* Why not pick three committees, or panels, of three or four members each to present the material for these major presentations?

Suggested Program

Pre-Prayer Service
Prelude: *Near to the Heart of God*
Call to Worship and Invocation
Hymn: *Come, Thou Almighty King*
Scripture: Matthew 23:1-12; John 14:1-14
Sentence Prayers
Hymn: *Only Believe*
Leader's Introduction
Talks on the Topic
- Reformation Facts
- Reformation Principles
- Reformation Responsibilities

Leader: Suggestions and Discussion of What We Can Do
Hymn: *Living for Jesus*
Fellowship Circle and Benediction

I. The Facts

Martin Luther used the phrase "Babylonian Captivity" to describe the condition of the medieval church. Historically the church of the sixteenth century was directly related to the church of the first century. But spiritually it had been led far away from the New Testament Church. Spiritual loyalty to the early church is more important than historical continuity. So Luther proposed to restore the true Christian Church by eliminating evils which had crept into the church.

In the second and third centuries, heresies or false teachings crept into the church and caused many difficulties. The basis of the Protestant Reformation was the corruption, intolerance, and cruelty which resulted when the church had almost unlimited power over the lives of the people of Europe. The church taught that Christ's authority was given by God to a priest in ordination, and unworthy priests abused the power and used it for selfish purposes. The church taught that forgiveness of sins was under the control of the priest, and so insincere priests were taking advantage of simple people with this power. The church taught that "good works" outlined by the priests could gain release from penalties for wrong doing, and this brought on much corruption. The church taught that any variation from its doctrines or teachings was error and was to be stamped out, and this led to suppression and persecution.

Martin Luther opposed the church's doctrine, wanting to bring the church back to the teaching of the Bible, and nailed his protest to the door of the church at Wittenberg, Germany in the form of 95 *Theses,* or propositions, concerning changes that he felt had to be made. His courage in defying the Roman Church can hardly be overstated. His life was in danger. When he was tried before a court of the church and told to deny his charges, he said: "Here I stand; I can do no other; so help me God."

Our freedom today is the result of this great man's courage and conviction. His inspiration, and ours, was the word of Paul to all Christians in Galatians 5:1, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

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II. The Principles

1. Jesus Christ is my final authority as a Christian. Jesus claimed all authority. (Read Matthew 28:18.) Upon that authority He gave the "Great Commission," found in the following verse of the same chapter. He did not transfer His authority in the giving of that commission. He promised His continuing fellowship with His Church. Discuss what it means to follow Jesus Christ as Lord. A "disciple" is one under discipline.

2. We believe in the priesthood of all believers. We are priests to one another. What is a priest? What is a saint? (See Romans 1:7; I Corinthians 1:2; Ephesians 1:1.) All believers are priests, saints, witnesses. (This will be discussed more fully in section III.)

3. Salvation is by faith in Jesus Christ alone, not by works. In the pre-Reformation Church, men were "earning" their salvation by doing certain things prescribed by the church. Read Romans 3:28; 5:1; Ephesians 2:8. Luther branded as false any doctrine of salvation by works. Discuss what this means to you today.

4. My forgiveness for sin comes from God alone. Read I Timothy 2:5. This word of the Bible seems to be in sharp opposition to the idea of human, priestly mediators. To whom do we confess our sins? Do we need anybody else?

5. The Bible is the only infallible rule of faith and life. The Bible is the written revelation of God's dealings with His children. Jesus Christ is God's Word made flesh. The Bible points to Jesus Christ and becomes authoritative for the Christian as it reveals Jesus Christ in the light of the Holy Spirit. God speaks to the Christian through the Bible. Read II Timothy 3:16,17 and discuss what Paul means by "inspiration," "doctrine," "reproof," "correction," "instruction."

III. The Importance of the Reformation for Christians Today

Discuss what Paul means in Galatians 5:1 by "liberty". What does it mean to us today to be able to worship God according to the dictates of our own conscience? What about the "priesthood of all believers"? Have you been a "priest" to anyone else lately? Jesus said, "Go ye into all the world and preach the Gospel." Are you doing this? Our responsibility as Protestant Christians today is to know our Bible better, so that we can use it authoritatively and intelligently, and to know Jesus Christ in a personal, first-hand way. He is the best news about God that we can ever know. He is the One who has set us free; He is the One who can keep us free.

The word "protestant" was first given to concerned men of the church in Germany who placed emphasis upon the Bible—not the church—as the final authority in matters of faith and practice and resisted the claim of any earthly power to determine the spiritual destiny of men. So often we think of a "protestant" in a negative sense, as one who is protesting and resisting something he doesn't agree with. If this is all we think the Reformation amounted to—a protest, a reaction—then the word "protestant" is an unfortunate and misleading designation indeed. While there were many abuses that the Reformers felt should be corrected, still our heritage in them was a positive proclaiming of the deep religious convictions that we have been considering.

The protest against abuses is only a minor part of what we proudly mean when we say we are Protestants. In its root meaning, "protestant" is a great, affirmative word. Webster tells us that "protestant" comes from two Latin words, *pro* meaning "for," and *testari* meaning "to be a witness." So a Protestant in the best sense of the word is one who testifies for or witnesses to. A Protestant is a witness, a proclaimer of positive truth. Protestantism is a witnessing religion. A Protestant is one who bears witness to his own personal Christian conviction. The negative word, then, is not "protestant," but "contestant." Even as the prefix "pro" means "for," so the prefix "con" means "against." You know that the arguments "pro" and "con" on any issue are the arguments for and against it. So a contestant is one who is against things. Thank God we are not contestants in the things of the Christian faith! We are Protestants. We are people with convictions, witnessing for Jesus Christ. We are witnesses to our personal experience with Him as our Lord and Saviour. Be glad you are a Protestant! But while you are thanking God for your Protestant heritage, remember also your Protestant responsibility. We can be proud of our achievements for Christ and the Church as Protestants, but we must never overlook our weaknesses and our failures. God has not failed us, but we have often failed Him by being poor and lazy witnesses.

Particularly must we be aware of the tragic conditions which exist in the world today in spite of almost four-hundred-and-fifty years of Protestant Christian witness. If we take credit for achievements in Christ's Name, then we must also accept blame for much that has not happened for Christ's sake that might have happened. Are we living in a post-Christian era, as some are saying today? Have our Protestant principles had their little day and become no longer valuable or workable? Or is the world simply suffering because we Christians have failed to apply these Christian principles faithfully enough to make them work? Jesus said, "Not every one who saith unto me, 'Lord, Lord', shall enter the kingdom of heaven, but he who doeth the will of my Father who is in heaven" (Matthew 7:21). Answer in your own heart this night the question: Have I only been Protestant enough to claim the freedoms of the heritage which is mine in Christ, but not Protestant enough to accept the responsibilities which are also mine in Him?

Project

Organize a personal visitation evangelism program for your youth group. Ask your pastor for help, or call in some outside leadership to assist you in such an undertaking. Learn to witness openly and courageously to your faith. Call on the young people in your community who are not attending church anywhere, place before them the claims of Christ, and invite them to your society. Discover the joy of witnessing to your faith and of helping someone else find peace and joy in the Saviour. Assist your pastor in youth evangelism and stewardship education in your church. Thus, you will be helping to strengthen the church, and to extend the blessings of the Reformation in our day.

Comments by Rev. Wallace E. Easter, Clarence, New York

Daily Bible Readings

M. Oct. 25 The Body of Christ I Corinthians 12:12-20
T. Oct. 26 The Temple of God I Peter 2:4,5
W. Oct. 27 The Family of God Mark 3:31-35
T. Oct. 28 The Work of the Saints Ephesians 4:11-13
F. Oct. 29 No Longer Strangers Ephesians 2:19
S. Oct. 30 The Fellowship of the Church Acts 2:39-42
Sun. Oct. 31—Topic: We Have a Goodly Heritage I Corinthians 15:1-5
(Reformation Sunday)

Rev. Wallace E. Easter is a new Junior High topic writer. He is pastor of the First United Presbyterian Church of Clarence, New York. Mr. Easter attended the University of Maryland and Maryville College, Tennessee, where he received his A.B. degree. His Bachelor of Divinity degree was received from Princeton Theological Seminary, New Jersey. Mr. Easter has five children. His present Christian Endeavor activities include secretary for youth evangelism of the New York State Christian Endeavor Union.

Topics FOR SENIOR HIGHS AND YOUNG PEOPLE

Topic 1 of a Unit: Witnessing for Christ

"This Do"

(Worldwide Communion Sunday)

I Corinthians 11:23-26

Christ's flock is one around the world;
We all in Christ are brothers.
Whenever one falls in distress
All others share his wretchedness.
Should you remain unmoved and calm,
To call you Christian would be wrong.

Sa'di — 13th Century Persian Poet

Pre-Meeting Preparation

Read several Psalms in preparation for worship. Let the leader of worship set the mood by using an appropriate center of worship showing the symbols of communion. It would be well if the leader of worship would prepare mimeograph sheets indicating appropriate material for meditation.

For the Leader

Visit the minister. Ask him about worldwide communion. Find out how he feels about it. Ask him to give you some definition of communion and what communion means to him. Find out whether he feels that the people might do more to prepare for communion. What things would he suggest? Use this material in your presentation. You may want to invite in representatives of other denominations with differing views on communion to discuss differences and the meaning of worldwide communion.

The *Talks on the Topic* could be used as points of discussion by a panel of youth and representatives from other denominations than your own.

Leader's Introduction

To be a Christian witness one must first be Christian. In so doing, certain remembrances are necessary to strengthen one's faith and to give solid foundation for witnessing. On worldwide communion Sunday Christians pause to remember the sacrifice of Christ. As the Saviour instituted the Last Supper He requested all of His followers to do this in remembrance of Him. This "doing" and remembering is a witness in itself. But we must go further in our understanding in order to be effective witnesses in our world today.

Talks on the Topic

What Is Communion?

There are many interpretations of the meaning of communion in the Christian tradition. Many churches consider it a simple remembrance of the death of Christ. The Reformed-Presbyterian tradition believes in the spiritual presence of Christ in the Lord's Supper to bring a special means of grace and blessing to God's people. Many Lutherans believe in the real presence of Jesus Christ in the Lord's Supper short of the bread and wine changing into flesh and blood. The Roman Catholic Church believes that there is an actual change of the elements in the Mass and Christ is really present in the Holy Communion. Great divisions in the Church have centered around interpretations concerning the Lord's Supper. Yet, we know from Scripture that it must be observed and all Christians should participate in it as a special reminder of what Christ has done for us and to receive His Gospel message through it and the blessings of such fellowship in it. (For practical purposes it would be interesting to have each member present ask what communion means to him or her and offer such as definitions for the whole group to discuss.)

Why Have Worldwide Communion Sunday?

There are many reasons for observing communion together around the world at the same time. The communion which Christ instituted was done in the fellowship of the disciples with Christ. It was a symbol of their commitment to Christ. It was a recognition of the great sacrifice of Christ on their behalf. It was a clarion call to respond to that sacrifice of love on the cross. It was a time to consider the great responsibility of His followers to witness to the message of love and reconciliation which the world needed and still needs. It was a time to draw strength from Christ's presence for the daily tasks that lay before them. It was a way to visually remember Christ even when He would not be visible. These still remain today. We need to catch the meaning of a worldwide fellowship in Christ on Worldwide Communion Sunday. There are men and women all over the world dedicated to the proclamation of the Gospel through the witness of communion and through dedication of individual lives to participate fully in this crusade to win the world and invite all men to this fellowship. We are a part of that great group. Starting with twelve it has grown to millions; yet, there are billions still to win. We should ask ourselves the question now individually concerning what worldwide communion means to us?

Worldwide Communion Sunday ought to remind us of the worldwide nature of God's mission. Through the instrumen-

(*Continued on next page*)

Suggested Program

Pre-Prayer Service
Opening Sentence: (from the Psalms)
Opening Prayers: (prayers from the leader and others for the service)
Opening Hymn: *Crown Him with Many Crowns*
Scripture: I Corinthians 11:23-26
Hymn: *Jesus Calls Us*
Offering and Prayer of Dedication
Topic Presentation
Group Discussion
Closing Hymn: *When I Survey the Wondrous Cross*
Closing Prayer
Announcements and Business
Program Planning
Dismissal

(*Continued from previous page*)

tality of men and women, this mission becomes ours as we take our place in adult life. If we become dissatisfied by the failures of Christianity to penetrate other countries or cultures perhaps we should not blame someone else but rather examine our own life goals. What are we planning to do about it? Does using our lives for the sake of the Gospel excite us or challenge us? If not, then this day ought to bring us to a point of repentance so that God may call us to His work and that we may respond to that calling. Communism and materialistic ideologies cannot be defeated unless there are many committed, enthusiastic Christians who are willing to give their lives for the cause of Christ.

How Does Communion Help Us in Daily Life?

Communion remembrance can help us daily if we observe it properly. The symbols of communion indicate that sacrifice is an important ingredient in the Christian life. To be a Christian and live a life of discipleship, it takes sacrifice on our part even as it took sacrifice on the part of our Saviour. What good can a Christian be without sacrifice? Each of us should try to determine what that might be. What examples can you think of for your own life? How can you exemplify the life of Christ through sacrifice? Would you be willing to earn less money in order to be used in some capacity as a Christian worker the rest of your life? Would you be willing to become educated and go through the hard rigors of education to prepare yourself for effective Christian work somewhere in the world? It would be well to discuss these aspects of sacrifice together and analyze our willingness to be endeavorers even in areas which might include sacrifice. How many in the society would be willing to forego some pleasure or possession for the sake of the kingdom work? Name something. Plan to do it together.

Communion can help us in daily life also as we understand that it symbolizes love. The love of God in Christ is an inescapable fact and demands similar response in our lives. Are we willing to put to practice this love in our relationships with others? The story is told of a father working in his basement when his son came up to him and asked, "Daddy, will you fix my scooter?" A troubled expression came over his face. "But, daddy, you haven't even tried yet." That is too often the way Christians act. We know what we ought to do but push it aside and forget it. Communion ought to continually remind us of our obligation to love God and our fellowmen even as Christ loved us and died for us. The question is do we do it? What way could the society make an expression of Christian love and then discuss the results? Decide to try it as a group and then discuss it next week to check the results. Does Christian love work? How does it affect the lives of others? Try befriending someone you know for a period of a whole year and by so doing, through your example, lead that person to Christ and the Church. Will anyone in the society dare to try it?

How Does Communion Constitute a Witness?

Communion itself is a witness if it is entered into with a sincere spirit. Through our presence and participation we identify ourselves with the cause of Christ and the ideals of the Christian life. It is a visible witness to the world around us that we are so identified. Much of the worth of communion is in how seriously we take it. If we participate in a light and unconscious manner, then it will constitute hypocrisy. However, we can stimulate serious participation if we take it seriously. Do you prepare to go to the communion service? Do you think and meditate on the meaning of communion? Is your conduct in the service an example to others? Do you encourage your parents or friends to attend communion services?

Proper worship is a witness and we should always take it seriously. In a day when people are worshipping less and less, our insistence on being present is a witness to family, friends, and the community. If the symbols of the communion mean anything to us as reminders of what Christ did for us, then the least we can do is attend church regularly. And we can take worship seriously and listen, meditate, and reverently participate. Worshipping may be the hardest thing we do all week if we do it properly.

Group Discussion

Discuss the questions that have been raised in the topic discussion. Plan a worship project in which you go to worship and report back to the society your feelings: how the service helped you; how you actively worshipped. Plan to analyze the next communion service in your church. What happens there? How is it done? Is it reverent and worshipful? Was the minister helpful in his sermon or explanations so that you could understand communion and worship meaningfully? What changes would you make in the service? Were the people really worshipping? How did the service change your life or help you?

Candlelight Consecration Service

Have several large candles on a table at the front of the room and on the window sills of the room. At the time of this part of the meeting, have two or three persons, appointed beforehand, light the candles and turn out the electric lights. There should also be small candles on the table, a number sufficient for each member to have one. While the large candles are being lighted, have the pianist play softly.

For display at the front of the room, have a large attractive poster with these words on it: "Trusting in the Lord Jesus Christ for strength, . . . I will seek to bring others to Christ." "The first basic principle of Christian Endeavor is Confession of Christ."

After the large candles are lighted, the counselor will take charge. He might say, "When we became members of Christian Endeavor, we signed a pledge which includes these words: 'Trusting in the Lord Jesus Christ for strength, . . . I will seek to bring others to Christ.' As members of this organization, we ought always to remember to confess the Lord Jesus Christ—to speak freely of Him to others.

"In the quietness of this service, let us each renew our pledge to win others to Christ, with His help."

After singing prayerfully *Let the Beauty of Jesus,* invite the members to indicate their renewed commitment by coming to the front, lighting one of the small candles and carrying it back to their seats. When they have done this and while the candles are still lighted, lead them in a prayer of dedication.

Daily Bible Readings

M. Sept. 27 Warnings against Worldliness Luke 21:32-38
T. Sept. 28 Betraying Christ Luke 22:1-6
W. Sept. 29 Preparing the Passover Luke 22:7-13
T. Sept. 30 Communion with Christ Luke 22:14-19
F. Oct. 1 The Cup of Blessing Luke 22:20-22
S. Oct. 2 Greatness in God's Kingdom Luke 22:23-30
Sun. Oct. 3—Topic: "This Do" I Corinthians 11:23-26
(Worldwide Communion Sunday)

Comments by Rev. Nathan H. VanderWerf, Associate Director of the Columbus area Council of Churches, Ohio

Hymns listed in program outlines in THE CHRISTIAN ENDEAVOR WORLD have been selected from CHRISTIAN ENDEAVOR SONGS. This book, with an attractive orange and black krome-kote cover, contains 138 songs and hymns and 20 responsive Scripture readings for youth meetings. Available from International Society of Christian Endeavor, 1221 East Broad Street, Columbus, Ohio 43216. Price: 60c each, $6 per dozen, $48 per hundred.

Topic 2 of a Unit: Witnessing for Christ

Then Go

Acts 2:22-42

Pointing to Jesus

It was as a young Christian Endeavorer that I dreamed a dream. And the dream was this—somehow in my life, throughout all of my days, I might be like John the Baptist pointing to Jesus; so that people would lose sight of me and see Jesus, the Lamb of God who should take away the sin of the world. But the dream had other aspects. I wanted also to be a member of a Christian Endeavor group where together as a group it was concerned also to point to Jesus with effectiveness so that other teen-agers would really follow Christ.

Then at the age of 17 when God took me from that intermediate Christian Endeavor group to become a pastor of a church before going into college; it was again my vision that that church should become alive and concerned to point the way to Jesus. I tell you, I have never been able to be satisfied to be a member of a Christian Endeavor group or to become a member of a church that wasn't reaching people, because this is the great mission and purpose of every true Christian Endeavorer —to take a world for Christ beginning right where He has set us.

—Rev. H. Norman Pell

For the Leader

This topic may be one in which a major project could be launched in the group. The material and suggestions in the topic should be studied and discussed with the executive committee and counselors to determine how much you are willing to do in this area of evangelism. If a project is launched using the suggestions and outlines included in this development, a report of the results should be sent to the International Society of Christian Endeavor. Suggestions coming from the experience of your group should be included. Several folders are available from the International Society which should be on hand long before the meeting in order to plan properly. *How to Win Youth; Taking Others Along; What Is a Lifework Recruit?; What Is the Tenth Legion? How to Organize a Christian Endeavor Society* would be helpful.

Suggested Program

Pre-Prayer Service
Prelude
Opening Prayer
Hymn: *All Hail the Power of Jesus' Name*
Scripture: Acts 2:22-42
Offertory and Dedicatory Prayer
Hymn: *O for a Thousand Tongues*
Topic Presentation
Group Discussion
Project Planning
Hymn: *We've a Story to Tell to the Nations*
Closing Prayer and Benediction
Business Meeting (if necessary)

Leader's Introduction

Seldom does this "going" get beyond the talking stage. Usually we have nice words about what we should be doing as Christians but seldom do we have meaningful ways to put it to work. We need to begin laying foundations for proper programming in this important area. Perhaps we need to plan for a whole year's program in evangelism as an outgrowth of our study of this topic. If this is possible, then long, hard planning will be necessary. The society should strive to utilize its resources in the most effective ways in order to win young people to Christ and the Church.

Talks on the Topic

Looking at Ourselves

The place to begin is by taking a hard look at our society to find out whether we have put into practice our belief that it is necessary for young people to be committed to Christ and the Church. Is there any real program of evangelism in the society? In the past year have there been any attempts to win others to the membership of the group? If not, and the group is serious to begin, then take stock of the present situation by answering the following questions: How many members have you in the society? How many members did you have a year ago at this time? Has it changed? What is the potential in the church and neighborhood for membership? (Don't guess. Go and really find out.) Is there need for another society in the area? Where? What church would be a possibility for starting a society? (A survey will be necessary to determine this.) This analysis done, in honest and complete form, with planning and follow-through will be helpful and challenging to the society. God can use this method to help us see what it is He is calling us to do.

Planning Our Program

The next step is to take the information gained from the survey and study it and decide what next steps to take. The society may work out a program to bring in as members those individuals uncovered by the survey. This could become a responsibility list. Through discussion determine ways to identify with these persons and the type of follow-through program needed. One suggestion could be to become a friend of one of these for a whole year. Through prayer and friendship rather than "preaching" win them to Christ and the Church. The responsibility list could be divided among the society members and regular reports given at each meeting concerning their work. Another suggestion could be that the society take on the project of starting another society in the area. The survey should have determined which church or churches are most likely to accept a program of Christian Endeavor. A list of churches from the "most likely" to the "least likely" should determine where to begin. This, too, could become a whole year's program.

In either program the material in *Taking Others Along,* a publication of the International Society of Christian Endeavor, has vital information for personal preparation in evangelism. It answers

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questions concerning motives, resources, opportunities for evangelism, personal decision making, and what it all means.

Winning a New Society

Frank Laubach in his world-famous literacy program has utilized the simple phrase, "Each one teach one." If we may presume to borrow the phrase and change it for our own use, we might say "Each society win a society." If every Christian Endeavor society would follow this principle, the size and influence of the movement would double in that given amount of time. Impossible? Not at all. Nothing is impossible with the aid of the Spirit of God and able-bodied committed youth. What is needed is determination, enthusiasm, a practical program, and follow-through.

The following suggestions concerning the program are not exhaustive but perhaps may help to develop such a program. If the survey was done well or if you are about to do it, remember to list the churches in order of possibility. Even in the survey contacts, build a relationship of concern and sincere friendship between your group and the persons you visit. Devise a list of procedures so that the next step will always be before you concerning the winning of a new society. The following list may be helpful to get you started:

1. First visit and make contact to let the youth in another church know of your concern and of the program of Christian Endeavor.

2. Invite the group visited to come to your next society meeting or another meeting designated by mutual agreement.

3. At that society meeting plan in the business session for a joint project, party, or program.

4. Perhaps they will invite you back; if so, accept the invitation.

5. Be sure that the presidents of the two groups continue to talk together and discuss matters of mutual concern in programming or youth group work in general.

6. Plan together, if possible, a community project such as a citizenship project or perhaps an evangelism program for youth in the area.

7. If several groups are being contacted at the same time, bring them together for a series of meetings during a given week to discuss Christian commitment, youth problems, and the Christian Endeavor program.

8. If the group is interested give them one of the organizing packets available from the International Society of Christian Endeavor.

9. Invite the group to a local, state, or regional Christian Endeavor meeting.

Many other suggestions could be made but you decide on the follow-through which seems most applicable in your situation. Make your own list. Work it. This is a way to make Christian Endeavor live where you are. If you are the only society in your area, and you can win one other, you can start a county union. Christian commitment and Christian Endeavor can grow together if youth consider themselves a part of the mission of the church and not just a part of the future mission of the church. Christ put no age limits on discipleship.

Some Helpful Hints

If this is a new idea to you and you endeavor to try it there are some simple suggestions to remember and which will be helpful to you.

1. Be definite in the survey and in the program you devise to win another society.

2. Make it a continuous program over at least a one-year period so you do not have to expect results in a first meeting.

3. Be honestly concerned for others in whatever their program or problems. Be flexible and appreciate the group for what it is.

4. Never gather with persons of your own group when together for meetings; mix with others and get to know them.

5. Be humble in the Spirit of Christ in your approach to another group or individual. At the same time be enthusiastic about your own church, society and Christian Commitment.

6. Plan well for each step you take. Do not be haphazard or impromptu in such important matters. Plan regular business and executive sessions to discuss progress. Be honest about problems and seek help from the minister and counselors and others. This is important business and will demand time and work and commitment. You must believe in what you are doing.

7. Don't forget that plans begin with prayer whatever you attempt, you can not do it in your own strength. But, also, remember to claim the promises of passages such as Luke 11:9, Jeremiah 33:3, I Thessalonians 5:17, John 14:13-14, Matthew 9:38.

8. Don't get discouraged if you do not succeed right away.

Conclusion

Evangelism is the essence of the mission of the Church and Christ's mission today. The work of evangelism must be a continuous one and therefore must go on in each society as well. Unless you have a real program to do this, you can say with some conviction that the society is not doing anything in this area. The genius of Christian Endeavor has been this missionary drive in the hearts and minds of youth given the first impetus by Francis Clark, in 1881. In an organized way, Christian Endeavor reaches out hand-in-hand with the strength of committed Christian youth. If the movement is to be vital today, it can only be so if we all carry that same spirit of mission for Christ and the Church.

An Illustration

This spirit is shown in the new Christian country of Korea. Even though Christianity was brought to Korea less than one hundred years ago, it has penetrated deeply into the life of the nation. Three of the president's cabinet members are Christians, and recently Mrs. Samuel Moffett, missionary in Korea, was asked by a street vendor, "Do you believe in Jesus?" Korean Christians do not leave evangelism to their ministers.

At the training school for government officers where Mrs. Moffett had been teaching faculty members she was told by the non-Christian director, "Do not teach English. Teach us about the Bible and the Christian faith."

During the past year the Moderator of the Presbyterian Church in Korea stated, "Korea can be made a Christian country in twenty years." This is their goal of evangelism. What is your target?

Daily Bible Readings

M. Oct.	4	Holy Spirit Fills Believers	Acts 2:1-4
T. Oct.	5	Gifts of the Spirit	Acts 2:5-13
W. Oct.	6	Explaining the Spirit	Acts 2:14-21
T. Oct.	7	God's Plan for Men	Acts 2:22-30
F. Oct.	8	Lordship of Christ	Acts 2:31-36
S. Oct.	9	Spirit Converts	Acts 2:37-45
Sun. Oct.	**10**	**—Topic: Then Go**	**Acts 2:22-42**

Comments by Rev. Nathan H. VanderWerf, Associate Director of the Columbus area Council of Churches, Ohio

Publicity and Preparation

Prepare several posters showing pictures of people from various walks of life. Use pictures clipped from popular magazines. Be careful to include pictures of people from non-professional as well as professional careers. Include the title "Every Man a Priest" and scatter question marks in different colors all over each poster. At the bottom print the details of date, time, and place with words of welcome. It is good to invite adults from the congregation to an occasional Christian Endeavor meeting. This would be an ideal program in which to include them. Be sure also to advertise the program in the Sunday church bulletin as well as the church newsletter.

You will also have to contact the pastor, three active and committed Christian laymen from different walks of life, and one committed Christian teen-ager. Ask the pastor to explain his understanding of the ministry of the laity as he sees it as an ordained clergyman. The laymen and high school student should be prepared to express their understanding for their responsibility as Christians for the work of the Christian Church in the world by witnessing, prayer, and influence in society at large and the community in particular.

Contact and meet in advance with other society members who will lead in worship and take other parts in the program, such as reading quotations from the Reformers and explaining the Protestant concept of the priesthood of believers. Be sure that they understand the nature and purpose of the program.

It would be very appropriate to have a brief reception for guests following the program. Ask the social committee to prepare refreshments.

To the Leader

It has been said that the Reformation principle of the priesthood of believers has not yet come into its own. That is, Protestants give lip service to the idea, but in effect have not gone very far in dissolving the false distinction between clergy and laity and sacred and secular and have done little to help believers to understand and carry out the implications of the priesthood of all believers. It really gets down to the question of what it really means to be a Christian in the world. Only in the last dozen years or so have churchmen, lay and clerical, attempted to come to terms with the issue and have tried to awaken our churches at large to the responsibilities of all the people of God for the work and witness of Christ and His Church. Much has been written in books, magazine articles, church school and youth materials. Go to some of these sources for help. Ask your pastor for suggestions. You might check Karl H. Hertz's book *Every Man a Priest* published by Muhlenberg Press, 1960, for one man's opinion.

It is important that you understand the issues involved and are convinced of the concept of the priesthood of all believers enough to get on fire about it. The very principles and program of Christian Endeavor are founded upon the belief. How else can we explain its success for more than eighty years? Be sure therefore to emphasize group participation and cooperation in carrying out this program at which guests will be present.

Introduction of the Topic

Several centuries ago the Protestant Reformers rebelled against the Medieval Roman Catholic Church on the grounds that its leaders had added numerous doctrines and traditions to the Bible, the Word of God, that its official representatives had substituted a gospel of salvation by works for the Gospel of God's redeeming grace in Jesus Christ received by faith alone, and that its hierarchy had usurped the power of government and responsibility for mission that in reality belonged to *all* the people of God.

In practice, the clergy of the Roman Church, who should have been ministers or servants of God and of His people, had become a special order of priests, who ruled the laity autocratically and through whom alone divine grace could be channeled or dispensed in the form of seven sacraments. God's work was therefore accomplished by professionals, generally speaking. The laity only supported them in their efforts by means of their offerings. They were not considered to be qualified to do God's work in the world. Into this situation came the Protestant Reformers with the proclamation that all believers are priests before God and that clergymen are Christians who hold certain offices in the church by consent of the governed and whose task it is to train and equip the people of God to carry out His work in the world.

The word *priest* in the Bible denotes one who acted as mediator between God and men, a minister in holy things on men's behalf, especially in making sacrifice to bring about atonement. Now while the title was applied to a certain order of religious leaders in the Old Testament, the term is applied chiefly to Jesus Christ in the New Testament (in the book of Hebrews) and by extension to all Christians (I Peter 2:5,9; Revelation 1:5ff). This is true because Christ our High Priest has given us access to the throne of our Heavenly Father (Hebrews 10:19-22) and has provided us with adoption as sons (Galatians 4:5ff). Since we come freely to the Father through the Son (John 14:6) and since we are now children of God (John 1:12,13; Galatians 3:26), there is no longer any need of a special priestly order. All believers are priests. Pastors

(*Continued on next page*)

Suggested Program

Pre-Prayer Service
Call to Worship: I Peter 2:9
Hymn: *This Is My Father's World*
Scripture Reading: I Peter 2:1-12
Evening Prayer
Offering and Announcements
Hymn: *Where Cross the Crowded Ways of Life*
Leader's Introduction
Questions and Discussion
Quotations from the Reformers
Explanation of the Protestant Concept of the Priesthood of Believers
Questions and Discussion
Brief Statements by:
- The Pastor
- Three Laymen
- High School Student

Conclusion: Luther's *On the Liberty of the Christian Man*
Hymn: *Lead on O King Eternal*
Prayer Circle and Aaronic Benediction
Reception

Topic 1 of a Unit: Basic Doctrines of Protestantism

Every Man a Priest

I Peter 2:9

(*Continued from previous page*)

and officers are only servants, mere earthen vessels, stewards of the Gospel message, to train the rest of the body of Christ (I Corinthians 4:1; II Corinthians 4:7; Ephesians 4:11ff; and Romans 12:4ff) in carrying out its ministry in the world.

Questions and Discussion

1. *What false distinctions were evident in the Roman Catholic concept of priesthood?*

2. *What is defective in its theology at this point?*

3. *What is the biblical teaching concerning the responsibility of believers for the work and witness of Christ and His Church?*

4. *What are the implications of this for "the clergy"? For "the laity"?*

Quotations from the Reformers

It would be advantageous to examine what the chief Protestant Reformers Martin Luther and John Calvin had to say on this subject.

Luther, in his tract *On the Babylonian Captivity of the Church* wrote:

"Let every one, therefore, who knows himself to be a Christian be assured of this, and apply it to himself,—that we are all priests, and there is no difference between us; that is to say, we have the same power in respect to the Word and all the sacraments. However, no one may make use of his power except by the consent of the community . . . For what is the common property of all, no individual may arrogate to himself, unless he be called . . . And the diaconate (the office of deacon) is not the ministry of reading the Gospel, or the Epistle, as is the present practice, but the ministry of distributing the church's alms to the poor . . . "

And Calvin, the Reformer of Geneva, wrote a beautiful prayer with which he closed some of his Biblical lectures:

"Grant, Almighty God, that since Thou hast deigned to take us as a priesthood to Thyself . . . and hast consecrated us to Thyself by Thy Holy Spirit, that we may offer ourselves as holy victims to Thee; O grant that we may bear in mind our office and our calling, and sincerely devote ourselves to Thy service, and so present to Thee our efforts and our labours, that Thy name may be truly glorified in us, and that it may really appear that we have been ingrafted into the body of Thy only—begotten Son; and as He is the chief and the only true and perpetual priest, may we become partakers of that priesthood . . . , so that He may take us as associates to Himself; and thus may Thy name be perpetually glorified by the whole body as well as by the Head (Christ)."

The Priesthood of Believers

We see then that the Protestant Reformers attempted to restore the New Testament teaching on the common responsibility of all Christians. That is, not only do all Christians have direct and due access to the Heavenly Father through Christ His Son apart from any human agent or go-between (which is generally understood by Protestants), but all Christians are directly and chiefly responsible to carry forth the message and mission of Christ and His Church in the world (which is not yet generally understood by Protestants). God holds up the same standard of life for those in the pews as well as for those in the pulpit. God requires and expects the same response and effort in Christian work from people as well as from pastors. God demands that all Christians study the Word of God and learn from Jesus Christ the truth by which to live. Every man is a priest charged by God to pray, study, work, witness, and teach for the glory of His name and the extension of His Kingdom in the world. There is no distinction between sacred and secular in God's concern for the world and humanity. Jesus taught that the whole world is God's field and that every area of life is His domain. All Christians have a common commission to commit their hearts, minds, lives, and possessions to the Lordship of Christ.

In other words, the people of God should not think of the pastor as the professional Christian paid to pray, preach, and practice the Christian faith and life in their place. They are to intercede for others; they are to witness daily for Christ; they are to heal the sick, feed the hungry, clothe the naked and visit the prisoners. The church is to be their school of training and the pastor or other officers their teachers and examples to show them what and where their work is. And the Christian cannot appoint or pay anyone to fulfill his responsibility or to do his work. He is called by God the Father, ordained by Christ the Lord, and equipped by the Holy Spirit of truth to be God's servant in the world.

Brief Statements

At this time introduce your five speakers (pastor, three laymen, high school student) to the group and explain that each will express his understanding of the Christian's commission in terms of his particular calling in life as well as his involvement in the community in which he lives. The high school student should be given equal time and should be asked to express his personal commitment and also apply it in terms of the principles and program of Christian Endeavor. After they have all spoken, ask each to indicate some areas of concern and ways in which we can improve and extend the ministry of the laity.

Conclusion

We must not forget that the chief goal of the Church's work and witness in the world is to make Jesus Christ known in word and deed to all people near and far. For, as Paul says in II Corinthians 4:5: "we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake." This means that we will be concerned to bring the whole Gospel to the whole man: spirit, mind, body, and social relations. And to accomplish this we must become more Christlike an all our dealings. Martin Luther expressed this most wonderfully, when he said in his treatise *On the Liberty of the Christian man*:

He (the Christian man) ought to think: "Though I am an unworthy and condemned man, my God has given me in Christ all the riches of righteousness and salvation without any merit on my part, out of pure, free mercy, so that henceforth I need nothing whatever except faith which believes that this is true. Why should I not freely, joyfully, with all my heart, and with an eager will, do all things which I know are pleasing and acceptable to such a Father, who has overwhelmed me with His inestimable riches? I will therefore give myself as a Christ to my neighbor, just as Christ offered Himself to me; I will do nothing in this life except what I see necessary, profitable, and salutary to my neighbor, since through faith I have an abundance of all good things in Christ."

After the closing hymn ask several people, guests as well as active members to offer sentence prayers for God's guidance and help in fulfilling His purposes in the world. Ask all to join in the Aaronic Benediction (Numbers 6:24-26).

Questions and Discussion

1. What is the theological basis for the Protestant doctrine of the priesthood of all believers?

2. What then are the respective functions of the ordained officers and the people of the congregation?

3. List some areas of life in which Protestants have failed to apply the principle of the priesthood of believers. List some ways in which our failings in this respect may be corrected.

4. Must Christian work and witness always be highly organized or confined to the work of the local parish?

Daily Bible Readings

M. Oct. 11 All Men Responsible Romans 2:1-11
T. Oct. 12 Doers Are Justified Romans 2:12,13
W. Oct. 13 Gospel for All Romans 1:16-19
T. Oct. 14 None Are Righteous Romans 3:1-12
F. Oct. 15 God's Plan for You Romans 3:21-31
S. Oct. 16 Abraham's Example Romans 4:1-5
Sun. Oct. 17—Topic: Every Man a Priest **I Peter 2:9**

Comments by Rev. Allen A. Ruscito, assistant pastor and minister of Christian education of the First Presbyterian Church, Dunellen, New Jersey

Topic 2 of a Unit: Basic Doctrines of Protestantism

Faith That Justifies

Romans 5:2; Ephesians 2:8,9

Background for the Leader

This program should attempt to capture some of the thrill that came to the Reformers as they discovered anew the glorious truth of justification by grace through faith on the authority of Scripture alone. What perhaps has become rather matter-of-fact to us is in reality a life-transforming, heart-warming, and soul-liberating truth when grasped by the darkened human mind and embraced with a sincere believing heart. Therefore, to give the message of this program perspective, your emphasis should be evangelistic as well as educational. We say this because this doctrine is truth for the heart as well as for the mind.

For Preparation and Publicity

This program would afford a wonderful occasion to hold a joint youth program with other young people's societies in your Christian Endeavor County Union or area. As part of the program we are recommending that you form a panel of committed Christian young people from different denominations to bring out the implications of being justified by grace through faith in Christ. If it is convenient for your society, invite one or more youth groups to the program which will thus have a genuine interdenominational aspect. This certainly is part of the emphasis of Christian Endeavor. Be sure to invite these individuals and groups well in advance to take part in the program. Plan to have a time of fellowship and refreshment following the program.

Several posters should be prepared and placed around the church. Drawings or pictures of Martin Luther and/or John Calvin copied or clipped from Christian magazines or church school material should be placed on the posters with the title *Faith that Justifies* at the top and the details of date, time, and place at the bottom. Not only should announcements be placed in the Sunday bulletin and church newsletter, but attractive leaflets should be sent through the mail to each society member.

For your own background preparation read prayerfully Romans 1 through 8 and Galatians 1 through 6. Look up the words *faith* and *justify* in a good Bible dictionary or theological word book and try to examine the sections dealing with justification by faith in *Luther's Catechisms*, the *Heidelberg Catechism*, or the *Westminster Catechisms*, which define the doctrine in a most accurate and edifying way.

Be sure to contact your pastor and invite him to participate in the program. As the host pastor he will want to be present. Call a meeting of young people of your society to lead in worship, read the quotations, and present the three talks. Help them to understand the nature of the program. Invite the pastor to this meeting to help you grasp more fully the doctrine of justification by faith. Be certain that your guest panelists also understand these things as well as what will be expected of them. As a special feature of the program a filmstrip or slides of the Reformation be shown.

Leader's Introduction

On October 31, 1517 Martin Luther, a brilliant young Augustinian scholar, nailed to the Castle door at Wittenberg, Germany, 95 theses which were destined in the providence of God to reform and transform a vast section of the Christian Church in the western world. Within a few years the force and message of the Protestant Reformation was spreading to all the countries of Europe. In Switzerland a brilliant young French theologian named John Calvin was redefining the major concepts of theology in Biblical terms by means of fiery sermons, brilliant lectures, and penetrating writings. Scholars and refugees from all over Europe were coming to Geneva to sit under his teaching, that they might bring the message back to their homes and churches. Only God could have sent this baptism with fire, for prince and prelate, parliament and church council were not able to halt it. Behind the new preaching was a rediscovered Bible, the source of the liberating message that was transforming individual lives, renewing old and decaying churches, and remoulding corrupt and depressed social and political life. The attempt of these evangelical leaders was to reform the life and teaching, the work and witness of Christ's Church from top to bottom, from head to individual members, on the basis of the pure Word of God, un-alloyed with the mixture of human tradition and philosophy as it had been in the Medieval Church. And the central affirmations which they proclaimed are: the Bible, the Word of God, as the only infallible rule of faith and practice, justification by God's free grace on the ground of Christ's perfect obedience and substitutionary death, received by faith apart from the works of the law, and the priesthood of all believers.

Justification by faith deals with the heart of the Gospel: salvation in Jesus Christ and how it is received by a repentant sinner. Concerning this great truth Martin Luther wrote:

"Night and day I pondered until I saw the connection between the justice of God and the statement that 'the just shall live by his faith' (Romans 1:17). Then I grasped that the righteousness of God is that righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise. The whole Scripture took on a new meaning . . . .

If you have a true faith that Christ is your Saviour, then at once you have a gracious God, for faith leads you in and opens up God's heart and will, that you should see pure grace and overflowing love. This is to behold God in faith that you should look upon his fatherly, friendly heart, in which there is no anger nor ungraciousness. He who sees God as angry does not see him rightly . . . "

And John Calvin wrote in Book III of his *Institutes of the Christian Religion*:

". . . he will be **justified by faith**, who, being excluded from the righteousness of works, apprehends by faith, the righteousness of Christ, invested in which, he appears, in the sight of God, not as a sinner, but as a righteous man. Thus we simply explain justification to be an acceptance, by which God receives us into his favour, and esteems us as righteous persons; and we say that it consists in the remission of sins and the imputation of the righteousness of Christ."

This, then, is the belief of the Reformers and their spiritual children. We today claim to be sons of the Reformers. Yet we often manifest a great ignorance of the Gospel that they believed and proclaimed, perhaps because we have grown cold and forgotten the battle for men's souls that they were waging or because we have taken our religious heritage for granted and suppose that

(*Continued on next page*)

Suggested Program

Pre-Prayer Service
Call to Worship: Romans 5:1-4
Hymn: *The Church's One Foundation*
Scripture Reading: Ephesians 2:1-10
Prayer: By the Pastor
Offering and Announcements
Hymn: *He Lives*
Leader's Introduction
Filmstrip or Slides on the Reformation
Quotations from Luther and Calvin
Three Talks: The Meaning of Justify
The Meaning of Faith
The Contrast between the Roman Catholic and Protestant Concepts of Justification
Panel Representatives from Four Historic Protestant Denominations
Conclusion
Hymn: *A Mighty Fortress Is Our God*
Apostolic Benediction: By the Pastor

(*Continued from previous page*)
the conflict in which they were involved does not affect us.

Talks on the Topic

The Meaning of Justify

First of all, we should recognize that the Reformers appealed to and based their arguments upon the authoritative teaching of God's Word, the Bible. It was because the Bible spoke clearly and differently from what had been traditionally taught by the medieval Roman Catholic Church that the Reformers dared to rebel against the authority of men and reform the doctrine and practice of their churches under the guidance of Scripture. Let us go therefore to the supreme authority of the Bible and discover anew what these words *justify* and *faith* mean.

The Biblical meaning of "justify" is that God no longer charges, or imputes my sins to me, but once and for all richly forgives all my sins and accounts, reckons, or declares me righteous, not because of any merit or worthiness in me, but because of His grace or unmerited favor for Christ's sake (II Corinthians 5:19,21; Romans 3:22-24). That is, Jesus Christ has redeemed me, a sinful and condemned person from all sins, from death, and from the power of Satan, by His perfect obedience of God's law and substitutionary death on my behalf, in which He gave His life to pay the penalty of my guilt (Romans 5:19; II Corinthians 5:21; Galatians 3:13; I Peter 1:18,19). He redeemed me and all lost and condemned mankind (I John 2:2), that I might belong to Him (I Corinthians 6:19) and that I might live under His Lordship in His Kingdom forever, serving Him in love, righteousness, holiness, and truth (Luke 1:74,75; Galatians 2:20; Ephesians 2:8-10).

The basic fact of the Bible is that God offers and gives to repentant and believing sinners pardon from guilt and the forgiveness of sin for time and for eternity on the basis of Christ's obedient life, atoning death, and victorious resurrection. This message determines the whole character of Christianity as a religion of grace and saving faith, and not one of works and ceremonies. This message is the Gospel or good news that "God so loved the world, that he gave his only son, that whoever believes in him should not perish but have eternal life" (John 3:16 RSV). It is a proclamation that sets men free, makes them new, and gives them peace (Galatians 5:1; II Corinthians 5:17; Romans 5:1-4).

The Meaning of Faith

The word *faith* in the New Testament, when referring to salvation, does not mean mere intellectual assent or a belief which works miracles, but rather *personal trust* in God's mercy through Christ. In other words, faith is not only a divinely imparted assurance, by which I hold as true, all that God has revealed in His inspired Word (John 6:68,69), but it is a personal trust and wholehearted confidence (Romans 1:16; I Corinthians 1:21) in the promises of the Gospel (Romans 10:14-17), that not only to all men, but to me personally, the forgiveness of sins, everlasting righteousness, and salvation in time and for eternity are freely given by God (Romans 3:24-26), merely of His free grace (Ephesians 2:8,9), only on the ground of Christ's merits (I Corinthians 1:30; Ephesians 1:7). When I put my trust in Christ's finished work on my behalf, God, once-for-all, forgives my sins, guarantees to me salvation and eternal life (II Corinthians 5:19; I John 5:11,12), and makes me a new creature by the regeneration of the Holy Spirit (II Corinthians 5:17; John 3:5,6). I and all believers can be sure of this, because God's promise is sure (II Timothy 1:12; Romans 8:38,39). And God cannot lie (Titus 1:2). Saving faith is therefore the means or instrument, the empty hand, that appropriates or receives the free gift of God's righteousness in Christ.

This doctrine of justification by faith for Christ's sake must be firmly maintained because it is the central proclamation of the Gospel, because it gives enduring comfort to repentant sinners, and because it gives all glory to God for His mercy and love. And rather than making believers lazy or unconcerned with good works, it forms the only foundation and incentive upon which good works can be done to the glory of God (Ephesians 2:10; I Corinthians 3:11).

The Contrast Between the Roman Catholic and Protestant Concepts of Justification

The error of the medieval Roman Catholic Church was to equate justification with the Christian's life-long process of sanctification, so that it taught that a man was forgiven and assured of eternal life only to the degree that he actually *became* righteous. To be sure, grace was needed. But grace was not *unmerited* or *undeserved favor*, as the New Testament meant it to be understood, but rather an infusion of supernatural power, rather physically dispensed through the seven sacraments by the mediation of a priest. This grace, added to a believer's penance and good works, would earn him eternal life, if he deserved it by his life's end. This teaching failed to understand that God's law demanded absolute perfection and neglected the truth that only Jesus Christ in His perfect obedience satisfied God's demands on our behalf and in His vicarious suffering satisfied God's just wrath against sin in our place. No man can ever deserve or add to Christ's work which must be received by faith alone. And faith itself, in Catholic teaching, was limited in meaning to intellectual assent or credence, which, although a meritorious work, was not sufficient to bring salvation to the repentant sinner. These views have not been changed in substance, but are held in the same form to this day. All we can say, as heirs of the Reformation, is that the Word of God makes it abundantly clear that salvation by God's grace through faith in Christ is the heart of the Gospel and the door to a new life of service, hope, and love. The Scriptures make this so plain, that to teach otherwise is to contradict the clear testimony of the Holy Spirit and to confuse the minds of men. We can only say with Paul: "for freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage" (Galatians 5:1).

Panel Discussion

1. **What does Jesus Christ mean to you personally?**
2. **What does the truth of justification by faith mean in your daily experience?**
3. **What are the implications of this doctrine for your work and witness for Christ and His Church?**
4. **How does it influence your concept of the priesthood of all believers?**

Conclusion

Once the truth of justification by faith is grasped and received personally, a person becomes not only a new creature, but also a zealous witness for Christ and His Church. He finds a new freedom, a freedom which works tirelessly through love for God's Kingdom and our neighbor's good. But most of all, the Holy Spirit creates a burning conviction in our hearts that this truth from God's Word is an unshakeable foundation upon which we can build our lives and anchor our hopes in this life and in the next. No wonder Martin Luther answered his opponents: "I cannot and will not recant anything . . . Here I stand. I cannot do otherwise. God help me. Amen."

Daily Bible Readings

M. Oct. 18 Justification apart from Law Romans 4:6-12
T. Oct. 19 Salvation through Faith Romans 4:13-16
W. Oct. 20 Abraham's Faith Romans 4:17-25
T. Oct. 21 Joy of Justification Romans 5:1-6
F. Oct. 22 Christ's Love to Us Romans 5:7-11
S. Oct. 23 Universal Sin and Grace Romans 5:12-21
Sun. Oct. 24—Topic: Faith That Justifies Romans 5:1; Ephesians 2:8,9

Comments by Rev. Allen A. Ruscito, assistant pastor and minister of Christian education of the First Presbyterian Church, Dunellen, New Jersey

To the Leader

1. Any successful meeting must be planned long in advance. Ask the three who will present five minute talks at least two weeks ahead. If you plan to ask the pastor, or someone else to give the introductory talk on Reformation Sunday, also give that person early notice. Or, if you plan to give it yourself, get all the background you can for the effort. Use standard reference works, looking up *Reformation* in such volumes as the *Encyclopaedia Britannica,* the *Schaff-Herzog Encyclopaedia of Religious Knowledge,* history texts, etc. Know all you can about the subject. *Do your Home Work!* And encourage your speakers to do the same.

2. Pray earnestly for your meeting. Get others to pray with you. This is important.

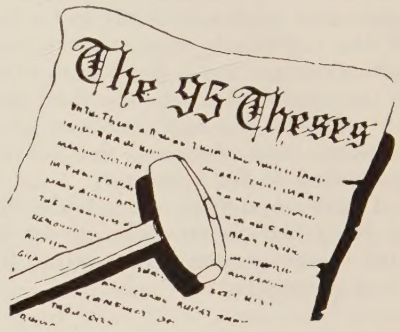
3. Be enthusiastic. This is truly an interesting and important background for our church. Learn the part that your own denomination played in the Reformation (if any), and in any event, relate your own denominational history to it. There is a relationship! For you to know this is rewarding—it can be exciting! Dig it out!

Topic 3 of a Unit: Basic Doctrines of Protestantism

To Read or Not to Read

(Reformation Sunday)

II Timothy 2:15; 3:16,17



For Publicity

Posters can be made featuring pictures from Reformation Day Rallies, showings of the film, *Martin Luther* or magazine pictures of Luther nailing the theses to the Wittenberg Cathedral door. A good heading might be, "The Authority of Scripture." Letter also the time, place of meeting, and perhaps the soloist, or other special attraction.

Use all the other means possible to secure good attendance. Send cards to each member and prospect during the week. Organize a telephone calling group to function the day of the meeting or the day before. Have your pastor mention the special Reformation Day service from the pulpit or in the church bulletin, and have spot announcements made in the Bible school, mid-week prayer service, and other services.

Leader's Introductory Talk

Each year Protestant Churches throughout the world celebrate Reformation Day the last Sunday in October. The date memorializes October 31, 1517, when Martin Luther nailed his *Ninety-five Theses* on the door of the cathedral in Wittenberg, Germany, and the Reformation as we know it, began.

Martin Luther's *Theses* were largely a protest against the abuses in the established church. Many of the clergy were corrupt. The sale of "Indulgences" or special favors by the clergy was thought to include the purchase of salvation itself. The authority of the Scriptures was largely forgotten.

But, the Reformation was never merely a "protest" in the common meaning of the term today. The root of the word "Protestant" is not negative, but positive —*pro* means "for," and *testari* means "to witness." We ought to be proud to bear the name in its true meaning—to witness for the Scriptures and for the Christ of the Scriptures.

Some church organizations claim not to be "Protestants," holding that their church organizations had antecedents earlier than the sixteenth century. But if this is true, the Reformation is still very important to them. It has been termed "the most important religious movement since the introduction of Christianity," and much of the influence of the Church, from missions to music, and from science to social work owes its beginnings to this revolution.

Suggested Program

Pre-Prayer Service
Call to Worship: II Timothy 2:15
Hymns: *Lead on, O King Eternal; A Mighty Fortress Is Our God; How Firm a Foundation; Faith of Our Fathers*
Scripture Reading: Galatians 5:16-25
Announcements and Offering
Prayer Time
Solo or Special Music
Talk on Reformation Sunday (May be by Leader, or Special Speaker)
Five Minute Talks as Assigned:
The Source of Authority
The Knowledge of the Authority
The Use of the Authority
Leader's Conclusion
Hymn: *O Jesus, I Have Promised*
Benediction

The Reformation was not suddenly brought forth. The roots went far back into the Middle Ages, and the factors which finally brought the revolution to pass were complex indeed. Churchmen for three centuries had urged the desperate need for reform, and nine world church councils were held in these centuries with reform a major item of discussion. But, little constructive work had been accomplished, and the abuses had only become worse. The Council of Trent, held after the Reformation was actually under way, made little or no correction. And, the doctrines of the great reformers had been individually held by pious men (often, of necessity in secret) before the sixteenth century. Many had paid for these beliefs with their lives. Actually, the Epsitle of St. Paul to the Galatians has been called "the Magna Charta of Evangelical Protestantism."

Some historians group the causes of the Reformation under four headings: (1) moral, (2) doctrinal, (3) economic, and (4) political. A study of each factor is important. Certainly each factor played a part. But we cannot because of the lack of time mention anything of the specific importance of each. You are personally urged to study these things further for yourself.

The Reformation was by no means confined to Germany, nor were Martin Luther, and his theologian-partner, Melanchthon, the only reformers. Calvin was

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in Switzerland; the Waldenses and the Albigenses in France; Wycliffe and the Lollards in England; Huss and the Hussites in Bohemia; and Savonarola in Italy. And there were many others.

The three great principles of the Reformation have to do with the authority of the Holy Scriptures. The first has to do with the basis of the authority—that the Scriptures came from God and are the only infallible rule of faith and practice. The second has to do with the application of that authority in the heart of the individual—that salvation is by faith alone and is the direct work of God in the individual heart. The third has to do with the life and testimony of the believer, and declares the universal priesthood of the believer.

I have asked three of our Endeavorers to bring five minute talks, giving light and encouragement concerning these three principles.

Talks on the Topic

1. The Source of Authority

Three sources of authority in religion are evident: (1) an authority of church organization or hierarchy, (2) an authority of personal conviction or feeling, and (3) the authority of the Holy Scriptures. The Reformation was based squarely on belief in the last one, holding the Bible to be the only possible basis for the will of God to be known and understood by men. The second source of authority was not discounted by the reformers, but was put in a secondary place. The reformers held the church organization to have become corrupted, and hence to be a primary cause of abuse and suffering. Though they reacted strongly against ecclesiastical authority, they stood firmly against lawlessness.

Setting forth the authority of the Scriptures, the great Swiss reformer, John Calvin wrote that the Bible "professes to be the word of God" (*Institutes of the Christian Religion,* Chapter VII). He is referring (among other verses) to II Timothy 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. . . . " Calvin went further to say that "the Scriptures are the only records in which God has been pleased to consign his truth to perpetual remembrance," and therefore their "full authority" ought to be recognized "as directly as if God had been heard giving utterance to them." He taught that the Scriptures must be individually and personally believed, stating: "Enlightened by him, we no longer believe, either on our own judgment or that of others, that the Scriptures are from God; but, in a way superior to human judgment, feel perfectly assured—as much so as if we beheld the divine image visibly impressed on it—that it came to us, by the instrumentality of men, from the very mouth of God."

Martin Luther, equally zealous for the authority of Scripture, translated the Bible into the language of the people and urged its personal authority on them. Before, worship services had only been in Latin. His translation found its way into every corner of the realm, and into a vast number of homes. Translations into other languages were also made or now found new favor. The invention of the printing press had but recently been made and the large production of these Bibles became possible. For the first time the Scriptures came into the hands of the common people.

Therefore, personal knowledge of the truths of Scripture swept through Europe as a fire. The desire for knowledge, first of the Bible, then of the sciences, became the passion of the Reformation and the scope of the Reformation widened. But, the first and enduring principle of the Reformation proclaimed the Scriptures to be the only infallible rule of faith and practice; on this basis of authority the Reformation stood.

2. The Knowledge of Authority

Knowledge of the Authority, that is, of the Holy Scriptures, became the passion of the Reformation. But, this knowledge was not just sought for its intellectual benefit, nor for the sake of mere knowledge, nor for *personal salvation.*

Access to the Bible in the languages of the people brought the great theological truths of the Reformation home personally to great masses of men, particularly that *justification is by faith alone.* We have already heard that St. Paul's epistle to the Galatians came into popular understanding, as well as the epistle to the Romans. An old commentary on Galatians is entitled, *Salvation by Grace, through Faith, Plus Nothing.*

The established church had departed from this truth, holding *faith* and *good works* to be two coordinate sources of justification, and had actually laid the greater stress on *good works.* The Reformation rediscovered the essential truth that justification before God is solely on the ground of the merit of Christ, and is appropriated only through faith. The Protestants, however, did not depreciate good works, but rather defined them as the *result* of salvation, rather than a contributor to salvation. The great change in Martin Luther's own life was said to have come, even as he sought to find peace of heart by humbling his soul and disciplining his body in climbing a flight of stairs on his knees. The verse kept ringing in his ears as he labored, "The just shall live by faith" (Romans 1:17), and he arose to walk by faith.

Recognizing the Scriptures as the source of the understanding of God's will, God's love, and hence of life, the men of the Reformation placed a high premium on the Bible and sought to know it and understand it. We enjoy freedom and enlightenment because of this heritage. But there is today an appalling lack of knowledge of the Bible. We have been called a nation of Biblical illiterates.

We ought to eagerly seek to know all we can of the Bible.

3. The Use of the Authority

The third principle of the Reformation had to do with the use of the Authority. Having recognized the Bible as our source of authority, and having studied to know it thoroughly, we face the question of its use. The Reformation recognized the universal priesthood of the believers.

This implies not only the *right* of each Christian to read the Bible for himself, and to come to God personally in prayer and communion, but it also implies the *privilege* and *duty* of each Christian to impart that saving faith to others as God gives opportunity. It means praying to God not only for the needs of self, but for the souls of other men. The words of Christ, "Ye shall be witnesses unto me . . . " (Acts 1:8) were not only spoken to the clergy, but to every Christian. The early church found favor and blessing, not only because the Apostles preached and taught, but because the whole church witnessed for Jesus Christ.

Leader's Summary

The Reformation was a great turning point in history, and is acutely important to us now. We need to be reminded of our heritage so dearly bought and to recognize the authority of Holy Scripture, dedicating our hearts to a fuller understanding of the Bible, a more consistent devotional use of the Bible, and a constant sharing of the Bible with those about us.

Daily Bible Readings

M. Oct. 25 The Bible Inspired Jeremiah 36:1,2
T. Oct. 26 Furnishes Light Psalm 19:1-8; 119:105
W. Oct. 27 A Saving Power Romans 1:13-16
T. Oct. 28 A Defensive Weapon Ephesians 6:17
F. Oct. 29 Purifies Life John 15:3; I Peter 1:22
S. Oct. 30 Study It John 5:39; Isaiah 34:16
Sun. Oct. 31—Topic: To Read or Not to Read II Timothy 2:15; 3:16,17 (Reformation Sunday)

Comments by Dr. Elias D. White, pastor of the First Brethren Church, La Verne, California

Topics and Helps

FOR YOUNG ADULTS AND ADULTS

Topic Summaries for October

Prepared by the Adult Work Committee

The Adult Work Committee which prepared these summaries included Timothy J. Kribs, chairman; Rev. R. P. Carter, Wanna Sell, and Mrs. Roger D. Vander Kolk.

World Reconstruction (two topics)

1. More than Preaching

Romans 15:25-28; Luke 10:29-37

While the crying need of the world is often easily stated as Jesus Christ and His salvation, it is difficult for a starving man to sit still long enough to listen to the preaching of the Gospel. People the world over have many needs — food, clothing, knowledge, trade skills. There are many agencies which attempt to provide tangible evidence of concern for the less privileged of the world. Write to government and church-related agencies and see what projects are being attempted and explore the possibility of becoming involved firsthand with giving some assistance to those in need. Highly skilled people have found agencies which will accept their services for a short span of time and in this way people can give of their time and talent for the cause of world peace and understanding.

2. Around the World with Christian Endeavor

Colossians 1:3-6

The 15th World's Christian Endeavor Convention, to be held in Belfast, Northern Ireland, July 27-August 1, 1966, will bring together thousands of Endeavorers from around the world. The World's Union consists of approximately three million members in over seventy-five countries or island groups and in over eighty denominations. The work in many of these countries is among denominations that are not presently using Christian Endeavor on the North American continent. Present a visual report of the course of Christian Endeavor through the years by using a map and small CE cut-out seals. Current news concerning the work of Christian Endeavor around the world is carried in each issue of THE CHRISTIAN ENDEAVOR WORLD; secure back issues and use the pictures and reports in your visual presentation. The folders *The Christian Endeavor Story* and *What Is Christian Endeavor?*, available from the Publishing Department of the International Society, could be distributed. Conclude by discussing the ways in which Christian Endeavor has helped in world reconstruction.

Missionary Personalities (three topics)

1. Jonah, the Runaway

Jonah 1:1-3; 3:10; 4:1-3; I Samuel 15:22

Jonah was called of God to go to a wicked city but he chose not to follow God's leading. He found himself in much difficulty before he was willing to let God have complete control of his life. There are people in the world today who find life most difficult until they are willing to go all the way with the Lord. What are some of the obstacles a person may find in the way as he attempts to carry the Gospel at home (see Mark 6) or abroad? List some ways lives are shipwrecked. Problem: Early in life Jim felt a call to foreign mission work. Before he finished high school his father died, thus throwing the care of the mother and the three younger children upon Jim. He secured a job and helped put the others through school; then his mother became ill. Doors seemed closed to his called task. Today, Jim is a prosperous 55-year-old business, church, and family man, and gives generously to the cause of missions. He feels this in part makes up for the work he was unable to do. He often makes the statement, "My heart is in Africa." How would you help or encourage him if he came to you?

2. Paul, the Missionary

Acts 12:25; 13:1-4; 16:9-13

Unlike runaway Jonah, Paul said, "I was not disobedient unto the heavenly vision." Select four people and have them report briefly on Paul's life as follows: (1) Acts 7:58-9:25 and Galatians 1:17-23; (2) Acts 13-15; (3) Acts 16-20; (4) Acts 21-28. Discuss: (a) The importance of early training and preparation to one's lifework; (b) The value of Acts 16:9-13 in the light of today's history; (c) Missionary work that can be done today; (d) The value derived from being obedient to the call of the Lord. Discuss ways that Christians can be open and ready to respond to whatever God's leading may be.

3. Luther, the Reformer

Romans 1:16,17; 8:1,2,14-18

Martin Luther (1483-1546) was born of poor parents. In 1501 he entered the University of Erfurt to study law. He finished his degree in short time and in 1505 decided to enter a monastery. He was very religious, practicing all the fastings and scourgings, and even invented new ones and for two years endured, "such anguish as no pen can describe." In 1508, while reading in Romans, enlightment and peace came to him when he realized that "the just shall live by faith." He was made aware that salvation was to be gained by trust in God through Jesus Christ rather than by rituals, sacraments ,and penances. At the age of 34, Luther posted on the church doors in Wittenburg his famous 95 theses. He changed the whole world and the course of all history! What are some of the things Protestants believe? Does it ever pay to be a leader in a reform movement? Why your answer? What are some of the present-day issues in which one should "contend for the faith of our fathers?" Does reformation cost anything?

"...But Not in Despair"

THE warriors of Babylon were at the gates, besieging Jerusalem. The Israelites now faced defeat, captivity, and exile, as their "prophet of doom," Jeremiah, had foreseen. The prophet himself, accused of defeatism, was confined in the court of King Zedekiah's prison.

In this critical time, Jeremiah engaged in a real estate transaction. He helped settle the affairs of kinsmen by purchasing a plot of land in his home region. With the ceremonies of transfer complete, this leader of opinion was now permitted to speak again to his people. For had he not witnessed his confidence in the future of the land and in the continued blessings of God?

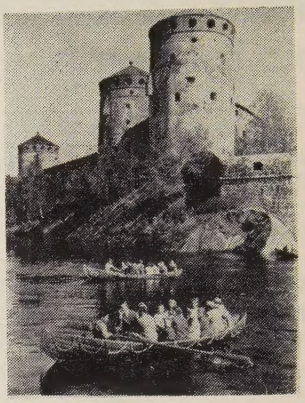
Jeremiah could not alter judgments the people's sins had set in motion. He could and did tell them: "I will bring them again unto this place, and I will cause them to dwell in safety, . . . saith the Lord."

The fruits of injustice and evil are much with us in the world today. Neglect of need, discrimination, selfishness seem to lead most directly to recognizable injuries and calamities. In this time of reckonings we can see moral forces at work, God's Providence dispensing true justice.

Like the rainbow after the storm is the promise of such Scriptures as II Corinthians 4:8,9 and 5:17-20. God is the Ruler yet! *B. H. D.*

Funicular Railway
Bergen, Norway

The Congress Hall
Berlin, Germany



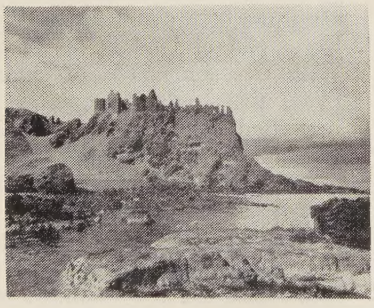
Olavinlinna Castle
Savonlinna, Finland

In 1966 make it

Church Boats on Lake Siljan
Dalarna, Sweden

A VACATION

with a purpose



Dunluce Castle
County Antrim, Northern Ireland

Concert Hall, Tivoli Gardens
Copenhagen, Denmark

Join Christian Endeavor's International Fellowship Vikingland Tour July 24 through August 27. Visit Ireland, Northern Ireland, Scotland, Norway, Sweden, Finland, Denmark, West Berlin, and East Berlin. And view the many scenic and interest spots in between. Attend the great 15th World's Christian Endeavor Convention in Belfast, Northern Ireland, July 27 through August 1.

The all-expense, personally conducted tour will leave New York's International Airport by Pan American jet on Sunday evening, July 24, arriving back at New York by jet from Berlin on Saturday, August 27. The price—$1,760 at present published rates. A deposit of $200 will reserve a place. For further information contact Harold E. Westerhoff, Tour Director, International Society of Christian Endeavor, 1221 East Broad Street, Columbus, Ohio 43216.

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